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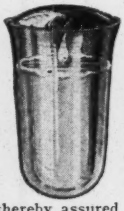

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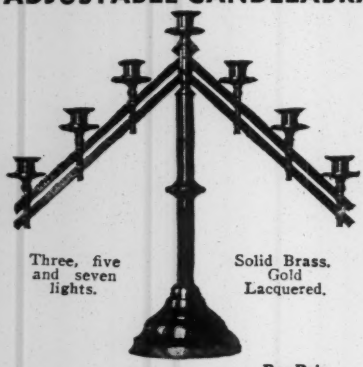

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. IX.—(LXXXIX).—DECEMBER, 1933.—No. 6.

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES.

I.

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES met in New York 1-4 October. As is traditional, the Society of Saint Vincent de Paul met jointly with it. The latter had so much to do with the creation of the National Conference in 1910 that this continuing intimate association of the two organizations is well warranted. Point was given to the joint meeting by the fact that it was held in the centennial year of the foundation of the Society of Saint Vincent de Paul by Frederick Ozanam and his associates. One paper on Ozanam was read at the first general session of the Conference in the Metropolitan Opera House. It is not necessary for the present purpose to differentiate between the two organizations, each of which has done so much in its own way for the effectiveness of Catholic Charity.

Judged by any standpoint from which an organization can be judged, this 1933 meeting was one of extraordinary significance. It was held under the formal auspices of the Holy Father. It was the object of great solicitude on the part of His Eminence Cardinal Hayes. He placed the resources of the Catholic Charities of New York and the services of the full staff of its office at disposal in all of the local arrangements for meetings and for the convenience of delegates. It may be remarked in passing that the perfection of organization and execution in evidence at every turn made a profound impression upon those in attendance, an impression that hardly fell short of wonder. Perhaps an illustration of the foresight displayed may have value on another occasion.*

* By a happy coincidence, Monsignor Keegan, Secretary to His Eminence for Charities, was President of the National Conference of Catholic Charities for the current year.

A body of experts was engaged in case anyone who was to read a paper wished to have last-minute data. An application at the desk would insure the immediate services of a specialist to furnish information or check data before the paper was read. I was placed in a position to view the arrangements from within and I have never seen organization carried to a higher point of efficiency and smooth procedure.

There were forty-two bishops and archbishops present at the Pontifical Mass in St. Patrick's Cathedral at which the sessions of the Conference were formally opened. His Eminence Cardinal Hayes was celebrant of the Mass. The Apostolic Delegate was present in the sanctuary. The sermon was preached by His Excellency the Most Reverend Michael J. Curley, Archbishop of Baltimore. The President of the United States, members of the Cabinet and of the Congress of the United States, distinguished and competent leaders in Catholic Charities and in the entire field of American Social Work, and public officials took part in the program. Their contributions to its thought and the representative national character of those who took part in the program served greatly to enhance the prestige of the National Conference and to fix its place in the sum total of national life as an agency of extraordinary force.

The secular press devoted generous space to news reports and editorials relating to the deliberations and significance of the meeting. Measured by size, variety of interests, personnel, quality of thought and representative character of program, this meeting of the National Conference of Catholic Charities was unique and is likely to remain without parallel for many years.

The following units served as centers round which activities were organized in a particular way as distinct from the general sessions of the Conference as a whole: Diocesan Directors of Charity, Diocesan Superintendents of Schools, Women's Organizations, Communities of Sisters, Catholic Chaplains of Penal Institutions, Committees on Child Welfare Work, Mental and Physical Health, Social and Economic Problems, Families, Protective Care, and Community Activities. I do not for the moment call attention to the quiet work of the officers and committees of the Conference whose activity throughout the

year developed the comprehensive program that was carried out. The Report, to appear later, will make known the drift of thought and policy that came to expression. The present purpose is merely to sketch the impressions made by the meeting itself and to suggest a background from which it may be judged.

As was to be expected, the outcome of the world depression was taken into account in the program. Traditionally the field of Social Work has a fairly well defined body of problems, objectives and relations. The national depression has disrupted normal conditions and the national policies brought to bear upon it have a far-reaching effect upon all Social Work whatsoever. An enormous class running into millions who were never before helpless or in need of supplementary care have come within the range of solicitude of leaders in Social Work. Federal, state and city activities in relief have become factors of first-rate importance to Social Work. The millions who have never been poor before, who even now have not the experience or the mental outlook of one depending on charity, who present no problem but one that money can solve, could not be overlooked in any general program that dealt with social welfare. It was to be expected, of course, that the new situation, new problems and the extraordinary rôle of public relief by public authorities would receive attention in the program of the Conference. And this was the case.

Nevertheless, the interests of charity in the narrower sense were by no means forgotten. Homely everyday problems that lacked dramatic attractiveness, size and newness were dealt with as seriously and as thoroughly as were the present public policies that are concerned with new situations. Physicians, psychiatrists, economists and other scholars of many types appeared side by side on the program with leaders of Social Work nationally known and of proved competence, in a singularly impressive manner.

One needed little imagination, little human sympathy and only the most elementary understanding of problems of helplessness to find in this extraordinary gathering a beauty of idealism, a spectacle of general service to humanity and an expression of high spiritual principles of charity, all of which merged into a social vision that invested the gathering with unusual splendor.

Marion Crawford says somewhere that contrast is the microscope of the senses. We can hardly measure the significance of the 1933 meeting of the National Conference of Catholic Charities without introducing an arbitrary point of comparison. We may take the period about 1910 when the Conference was first organized at the Catholic University. At that time there was an almost unbelievable isolation among the units of Catholic Charities in the United States. I was unable then to find a single city in which all of those who were engaged in a particular kind of work could meet regularly or even occasionally to discuss their problems and compare experiences. This statement includes Sisterhoods. If there were half a dozen of them engaged in child welfare work in a great city there was no method by which they could be brought together locally to discuss their common problems and policies. The Society of Saint Vincent de Paul was the only national organization in the Catholic field at that time. As its membership was generally restricted to small groups, it did not serve to express nor did it ever desire to express the full scope of Catholic Charities and the incomparable range of its activities. This isolation hindered naturally the development of a national outlook, a consciousness of common problems and a feeling of responsibiity toward the charities of the Church as a whole.

When we started in November 1909 to create a Committee which would take up the question of creating the National Conference we had much difficulty in finding leaders who could express local spirit and interpret local activities adequately. Here, as in all things in those days, the Society of Saint Vincent de Paul was our mainstay. No ordinary method of contact between representatives of organizations or localities was found. There was no particular evidence of effect from an exhibit of Catholic Charities installed in St. Louis at the World's Fair in 1903. Although it took the Grand Prize and four gold medals, it remained an isolated item in the history of our Catholic Charities, save in so far as it may have taught many lessons silently.

This isolation was not only a fact, it was in large measure an unregretted fact. The Superior General of one community of Sisters which does an immense amount of work in the field

of charity declared to me in 1910 that the Sisters would not be allowed to attend any meetings of the proposed Conference of Catholic Charities because such public gatherings would "destroy the bloom of the cloister." Lack of national outlook, lack of sympathetic contact among leaders and in large measure lack of trained lay leadership, lack of consciousness of common problems kept our Charities disintegrated and robbed our work of the power of general enthusiasm, of the advantage of honest self-criticism, and stood in the way of development of first-class standards.[1]

In the early days of the Conference I went to Mr. Mulry, who was a towering figure, almost an idol of American Catholics and an ideal citizen, to find an insurance expert whom I wished to put on the program to discuss health problems of the poor. Mr. Mulry could not suggest a single name. He applied to Leo Frankel, a very distinguished Jew, who put him in touch with Mr. Graham, Vice President of a great insurance company. Thereupon Mr. Mulry discovered that Mr. Graham was an active member of the Society of Saint Vincent de Paul, and the two had never met.

The isolation went still farther naturally. Diocesan isolation, geographical isolation, problem isolation, agency isolation prevailed so widely that no vigorous united national impulses came to expression. There were no highways along which the growing results of scientific study could flow toward our Catholic Charities. The *Catholic Directory* of 1910 indicates only one Director of Catholic Charities in the United States. There were many priests actively engaged in the work of charities, but the diocesan office still awaited its development. Of course, all of this reacted severely upon standards. Many looked askance at the trained paid worker. Systematic training had made much progress in the United States and trained workers had long since vindicated themselves. But many of those engaged in Catholic Charities felt a prejudice against professional social work which survived the bombardment of many years.

There was practically no Catholic literature. The Saint Vincent de Paul Quarterly was the only continuing publication that we had. Investigations and records left much to be

[1] There were several hundred Sisters in attendance at the New York meeting.

desired, as one extreme, and let us hope unusual, instance will illustrate. An American priest received a letter from a friend in Europe about six years ago asking him to get a copy of record of admission of an infant to an asylum in an American city, eighteen years previously. The inquirer had been in this country, had adopted a little girl from the asylum and she had brought him great happiness, having developed into an ideal and attractive daughter. In order to establish the girl's civil status, records concerning birth, baptism and admission into the asylum were required. The only trace it had of a record was the following entry. "Julia, brought by her aunt and baptized and placed out". There was no vestige of a baptismal certificate. Even diplomatic inquiries which were made supplementing those of the priest brought no further result.

Throughout all of this period the generosity of the Catholic heart had never been diminished. The spirit of consecration on the part of the laity and religious had been worthy of our best traditions. Life was becoming complex. Insight into the mysteries of poverty had been rapidly improved. Critisism of results had been widely adopted in amending and creating policies. The literature of Social Work was growing rapidly. Many scientists were contributing their findings to the treasury of common knowledge. Perhaps our problems were beyond our personnel and resources, but our Catholic Charities loitered along the way.

In addition to this, we lacked an adequate leadership that could or would represent the spiritual concept of charity and the technique of its social expression in fact. There were unexplored mines of experience in the keeping of Sistershoods, but no literary impulse brought it to our notice. There were relatively few among our leaders who by sympathy and understanding were willing or able to represent Catholic Charities in the newer movement. The tendency on our part to confine activity to relief and individual problems of prevention found us without sufficient leadership in the whole movement of legislation that had so rapidly penetrated into the regions of Social Work.

It is essentially unfair to judge any social movement from the standpoint of later developments alone. It would be

ungracious and unfair to pretend to judge the Catholic Charities of the period about 1910 by the conditions in 1933. Of course, in all rugged contrasts the less desirable situation suffers by comparison. It is true that there was some misplaced satisfaction with mediocrity, illuminated by a noble motive in some of our past works. It is true that misunderstanding of systematic charity held many bishops and many priests and many of the laity back in the march of progress. It was sometimes disheartening to hear strange views expressed in high places which were not guided by adequate insight or critical self-estimates. But there was a glorious tradition of personal consecration among religious and laity, a record of astounding generosity and a brave defence of supernatural ideals, for which we can never be sufficiently grateful. At the meeting of the first Conference in 1910 we discovered an extraordinary desire for serious effort at coördination. The spirit of self-criticism that prevailed was surprising. Eagerness to improve methods, to discuss experiences and to find new secrets of efficiency were in evidence on every hand. The enthusiasm and earnestness were so marked that meetings were held beyond the program at almost every interval and long after midnight. A Protestant religious journal commenting on the meeting stated that such sincerity, enthusiasm and frankness of criticism are found very rarely anywhere.

Of course, we had no schools for training in Social Work. Our Catholic colleges gave little attention to even the cultural interpretation of poverty and charity. They were of their time. I recall one of my students at the Catholic University who later became outstanding. At the conclusion of the course of theoretical lectures on Principles in Relief he remarked, "Professor, all of this is logical and attractive and, I think, wise. But I do not intend to pay any attention to these principles. We priests have the reputation of being the friends of the poor. So long as I have money and the poor need it, they may have it." When we take into account the scholarship, prestige, high spiritual sanction, personnel, the quality and range of thought and the feeling of substance associated with the 1933 meeting of the National Conference of Catholic Charities, we can measure fairly well its significance in the history of American Catholicity and be confident of a signal contribution to the progress of Catholic Charity.

II.

There is an attractive story that begins with a timid little leaflet of fourteen pages telling about the plans and modest hopes of the first meeting of the National Conference in 1910 at the Catholic University and the stately program of 1933, which represents a degree of achievement, a quality of substance, distinction and power, a range of interests, scholarship and experience that make the meeting of 1933 a record and a prophecy.

Another way suggests itself by which we may measure this development. None of us may overlook the educational value of the disasters that began in 1929. Many false gods have been toppled from their economic thrones. The colossal selfishness that knew no shame, experiences it now. The wealth that was defiant and pagan, so often highhanded toward God and His law, is now in sackcloth and ashes. The industry that asserted the right of secession from God and His law has been scourged into the ways of justice and truth. Brotherhood in disaster was like an earthquake that overturned the social strata that selfishness had so strongly builded. The rediscovery of human brotherhood in destiny has given at least the vision of a scale of values in human life that in some ways conforms to the Gospel of Christ. This chastening will be worth what it costs, if the proud strength of our civilization can be made more humble and industry should again set out to find its God. These recent experiences have flooded the plains of poverty with new recruits, strangely out of place there. The National Conference, as was proper, gave attention to this new situation, to federal, state and city programs of relief and to the new relations of Social Work to the emergencies of life. But the dear burdens of charity in respect of the helpless classes were by no means overlooked or underemphasized.

III.

Without distinguishing between the lessons that the depression has taught and the slow gradual progress that had done so much to improve Social Work, one may suggest some stages of social development that appear between 1910 and 1933 in our work. They may be viewed under the headings, Information, Interpretation, Organization, and Inspiration.

Any progress in the care of the poor depends upon the spread of information among those who are not poor. The missionary power of knowledge is beyond all measurement. The obstructive power of ignorance and inadvertence is just as great. Progress had to await the penetration of information into social circles at upper levels before duty could be done in respect of the poor. The extent of the ignorance of the facts of poverty merely in a sociological sense was extraordinary. Class and individual selfishness, class isolation, impersonal industrial relations made possible a social architecture in which there was little space for the poor and their friends. Traditionally there had been no cultural interest in the poor. Schools were beginning to discover poverty. Press and magazines were beginning to make poverty a literary interest. Selective habits of association, reading and conversation kept the poor beyond the range of ordinary concern. I can recall a distinguished Catholic leader who paid seventy-five cents a day to six girls who worked in his office. Taste, interest, philosophy and association threw the poor with vehement centrifugal force to the outer limits of life, weak, hopeless, undefended. That era is finished. The depression has accelerated this change, but the missionary power of information had begun to be felt long before. The poor are now on the conscience of the world. The spread of information has given society a bad conscience which, as Howells has said, is a good thing to have when one is wrong. The tremendous growth of the literature of investigation—foundations, lectures, courses in universities and colleges, the moving picture, magazines and newspapers—has been the great ally of charity by forcing upon the world factual information concerning its poor.

Of course, these statements are generalizations. They are true, but not the whole truth. Lack of knowledge of poverty has done much to slow down the progress of charity and the social conscience. But much harm has been done by a singularly perverted social philosophy. It has led so many to misinterpret the facts. Temperamental individualists, selfish people, industrial leaders, all kinds of employers, many kinds of scholars, not a few of our own both clerical and lay were often the victims of false interpretations of the causes of

poverty. Have we not heard that the poor are to blame for their poverty? There is nothing to do but feed and clothe them. They could rise if they wished. Anyone can gain wealth by determining to do so. The poor are irreclaimable. All of these social heresies did much to sustain false interpretations of poverty and to react adversely upon progress and the development of the technique of charity. The transformation that has occurred has banished all such minor heresies to the limbo of repudiated axioms.[2] The recognition of the organic quality of poverty is almost as widespread as the knowledge of the alphabet. The spirit of truth has bent down to the crushed forms of the poor and lifted the terrible weight of these interpretations away from them and has whispered new knowledge, true interpretations, and new hope, as the powerful discover a sense of obligation that now has the charm of prestige. Truth of interpretation walking hand in hand with information has spread the Gospel of charity and banished the grosser facts of selfishness from the face of the earth.

The third stage of this development became inevitable. Money flowed in golden streams to the service of the helpless classes. Schools for training for Social Work multiplied. Standards of training were improved. Colleges and universities entered with restless energy into the field. Organization multiplied. Leadership abounded. The conscience of public authority was enlisted. The whole movement of general social welfare contributed immensely to preventive work. Churches increased their attention, multiplied their personnel and thus social work moved on with stately step to take its place in national life. The discovery of subtle relations of many sciences brought superb reënforcement to the movement. Today, just as poverty is encyclopedic in that it is a profound commentary on social philosophy, social organization and social values; so likewise the treatment of the poor became encyclopedic, because it calls nearly all of the resources of science to the threshold of poverty to offer their ministrations in the rebirth of hope.

[2] Such mistaken interpretations of poverty are well illustrated by Dickens in *Our Mutual Friend*. Podsnap first denied that any poor starved to death; then claimed that if they did, it was their own fault; then asserted that proud England nobly provided for its poor, and then declared that it is by decree of Providence that there are poor; and he wound up by stating that the subject is disagreeable and should not be mentioned in polite society.

In the tracing of this story the first is become last. Ignorance, false interpretations, lack of qualified leadership had been obstacles to progress. The spread of knowledge, the correction of social philosophy, the development of ideals and leadership had destroyed these and opened a highway toward security and happiness for the poor. We have looked forward to see these processes and we await now more wisdom, deeper knowledge and better days for the poor.

But we must look backward to Christ for the power and inspiration of it all. For the Gospel of Charity is a golden thread shot through the fabric of social life, never once broken by turbulence, revolution or disaster, never forgotten, never in second place in the Catholic heart, never eclipsed by any other consideration as a central doctrine in the teaching of Christ. As the high command of the Redeemer of men, as the glorious privilege of Christian living, charity remains supreme. We look for no changes here. We await no progress that can change our vision.

Humble people find it easy to be spiritual. I think that the National Conference of Catholic Charities was humble in 1910 when it was but a timid adventure. The Conference was no less humble in 1933 when it brought genius, power, experience, science and an almost complete representation of social interests in multiple association around the ideal of the charity of Christ. We can improve on methods and efficiency over the past, but we must go backward into the past to learn from our predecessors the law of charity and share in the glory of their spiritual vision.

A Committee of twenty-two men created the National Conference of Catholic Charities in 1910. Fourteen of them are dead. Of the eight who are living I noticed but two in attendance at the New York meeting. The two may, I think, join in the words, "This day which the Lord hath made, let us rejoice and be glad in it." The survivors of that little committee are happy in thanking God for the power and splendor and promise of the Nineteenth Meeting of the National Conference of Catholic Charities.

WILLIAM J. KERBY.

THE DECAY OF PREACHING.

THE CATHOLIC UNIVERSITY AT WASHINGTON has shown once more that it is in touch with the needs of the times, and is prepared to meet them, by founding the Preachers Institute and by operating it with signal success during the past two summers, despite the diminished resources due to the depression not only of the University itself but also of those who attended it. This is one of the most significant and promising steps which an authoritative institution, enjoying Papal approval and direction, could make in these days. It is highly significant, for it is a frank and honest admission that there is something wrong with the dispensing of the Word of God in our midst to-day.

Priests cannot be blamed over-much for failing to confess in public or in private the inadequacy of most of our contemporary preaching. Perhaps, many of them, in the secrecy of their own rectories and at the close of many an examination of conscience, are honest enough to admit that, inasmuch as the last four Popes have blamed the method and manner, the frequency and adequacy of preaching to-day, there must needs be some ground—even as regards our own country—for such complaints on the part of Christ's Commander-in-Chief. For the Pope has avenues and agencies of ascertaining the progress of religion which, even aside from the guidance of the Holy Spirit, make his strictures impressive one way or the other, and entitle his criticisms to thoughtful consideration on the part of those who are directly concerned. And if the Popes for several years have insisted upon the absolute necessity of a reform in preaching, it is because they are satisfied that the Church, despite all her triumphs in our contemporary society, is not reporting as many victories on as many fronts as the positive possession of the truth, the unfailing guidance of the Holy Ghost and the crying need of our churchless and creedless people would seem to call for or guarantee.

The enlistment of laymen in the hieratic office of spreading the Gospel argues, on the one hand, to the good will of the masses toward Catholic truth and their keen appreciation of the fact that it alone can save the world from religious anarchy and paganism. But it means a great deal more than that there has been a lamentable shortage of priests, though, doubtlessly,

that was one of the motivating reasons for the foundation of Catholic Action, certainly in several of the Latin-speaking countries. This momentous innovation in the Catholic apostolate—for which Pope Pius XI will be ever remembered in the annals of history—carries an implied reproof of our contemporary preaching, both in quantity and quality, in frequency and actuality. No amount of clerical auto-suggestion can explain that away or salve or quiet the qualms of the priestly conscience.

The plain truth is that preaching has fallen upon evil days for some reason or other which it is not our purpose or business to investigate. And it is a most sobering truth to recall occasionally that loyal Catholics, who will not remain away from services, because of their love for Christ, are complaining that the average sermon must needs be curtailed because of the many announcements about social affairs in the parish, financial enterprises and things which have only to do with the business side of the congregation; that nominal Catholics, who come to Sunday Mass as the sole and supreme expression of their faith, are devotees of the radio sermons by non-Catholic and non-religious orators, who at least take pains with what they have to say and how they say it; that fallen-away Catholics as often as not ascribe their defection to ignorance about the dogmas and devotional practices of the Church, with which most of them had had no opportunity of becoming familiar because of having been sent or been forced to go to the public schools in the most impressionable years of their lives.

It might be profitable for priests to ask themselves how they prepare for the children's Mass the instruction which for thousands of our young is the only religious doctrine they ever get, aside from the hurried coaching in the catechism for First Communion and Confirmation. It might be profitable for priests to ask themselves what kind of dogmatic instruction they provide for many earnest seekers after truth, never so abundant and well disposed as in the days of depression when a sense of the need of God and the supernatural forces itself upon men. They realize that they have been tricked by modern civilization in the various and divers forms it assumed to win their allegiance and support.

Because of this lack of solid and substantial instruction from the pulpit, supplementing religious instruction in the home less frequently than substituting for it, the nations are crying for bread and not getting the substantial loaf of Catholic dogma from accredited teachers who teach with authority. They are running in sheer despair after any dispenser of any kind of a spiritual dole, or are forming in a tell-tale bread line before any dispensary of religious teaching of any or every kind. Our Catholic leakage, whatever its proportions—and surely at its minimum it should be far smaller than it actually is—proves conclusively that the Popes were right when they insisted that the office of preaching has suffered an eclipse in our day, or perhaps, most justly, that a paralysis has befallen those who have seemed to forget that the Church was spread to the most far-flung corners of the earth by the preaching of the Apostles, that every reform in the lives of the people throughout the Christian centuries was effected by a renewed spreading of the good news of the Gospel.

If faith cometh by hearing, we need not seek far afield for the reason why so many are being lost to the Church, or why so few are striving with every fibre of their being to lead intensely Catholic lives. It is safe to say that many of the several millions who register themselves in the National Census as churchless, would be glad to listen to what we have to say if priests only prepared themselves as they are in conscience bound to do to announce the message of Jesus. To deny this is to deny the divinely appealing power of the Word of God. It is a pitiful confession to have to make, but perhaps the admission which the foundation of the Preachers Institute at Washington accentuates, regarding clerical remissness in one of the chief duties of the sacerdotal state, may prove in the long run a first step toward a better condition of affairs. If the laity has fallen into the habit of remarking upon the lack of preaching in the Church to-day—and the reasons that the people assign in all charity are not flattering to priests or seminarians—then the confession implied by the Washington undertaking may be significant of an aroused sense of clerical responsibility in this all important matter of preaching.

Preaching and the Seminary.

Perhaps this sad state of affairs has been induced by the false assumption that the orator is born and not made. Since not all priests are called upon or expected to be orators of the first magnitude, it does not follow that something should not be done to elevate the quality of the sermon and to increase the number of those who know the technique of public speaking. That we have been very remiss about the importance of preaching in the Catholic scheme would seem to follow from the attitude of the average seminarian—and, sadder to relate, of the professor of sacred eloquence—to the course of homiletics provided for in every seminary curriculum. Is it not too true that this class is generally looked upon as a kind of scholastic rest-period, when not an actually bothersome and irksome academic appendage or supererogatory requirement? How many seminarians prepare for the class of Sacred Eloquence? How many seminarians spend more time and effort in preparing for an academic entertainment or debate or the reading of an essay than for the art of announcing the Word of God? If trial sermons are preached in the seminary, what serious care is required or deemed necessary for the delivery of a sermon at the midday meal amidst the clatter of dishes? Does not the relegation of these trial sermons to such an impropitious time, as also the relegation of the sacred eloquence class to the late afternoon, when every seminarian's mind is fagged and every seminarian's lungs are clamoring for oxygen, create a mental attitude which, in the last analysis, may have very much to do with the listlessness of the average newly ordained priest regarding the life-long duty of preaching? And is it not true that in some of the classes of pastoral theology there is more insistence upon means and methods of supplying men with the food of the body, amusements, money-making schemes of all sorts than with the supremely important task of feeding hungry souls with the bread of doctrine presented in a palatable way?

Most colleges favor debating societies so as to help young men to think on their feet. How many seminaries, profiting from this hint and institution, make room for extemporary five-minute talks on a dogmatic or devotional subject. Naturally such efforts will frequently produce meagre results; but the

seminarian will be learning how to present in popular form what he is supposed to have made his own in the class room. There are men who can discourse at length, with persuasion and zest, on sports and politics, because they have carried on such informal talks over a long period of time, without adding anything very appreciable to the common fund of knowledge or prophecy in these departments. Perhaps, if these same seminarians were provided with an opportunity of discussing before their fellows the truths of the faith they would give promise of one day becoming preachers or controversialists, if not of note and distinction, then, at least, of more than ordinary and average power and finish.

Any young man, who has succeeded in reaching the seminary without having developed himself sufficiently to be able to express his thoughts and convictions in such intelligible and attractive fashion as to hold the attention of a congregation, may well examine his conscience as to his call and fitness for the sacerdotal state. Here as in every vocation to a mystic or extraordinary state of life the principle of St. Thomas [1] holds good, that God supplies grace and endowments to each one in proportion to the dignity to which he has been predestined.

It is not, however, only the seminarians themselves who are to be blamed for the paucity of contemporary preachers. Perhaps, the professors of sacred eloquence do not look upon their academic duty in a sufficiently elevated and serious way. Is it not true that in many institutions of learning the professor with the least number of teaching hours in the week is assigned to the oratory class, regardless of the fact whether he is interested in the subject or knows anything about it? What enthusiasm can such an instructor inspire in his students? What reverence for the work of preaching can he engender? What new points of view can he achieve? How can he turn to the advantage of his students the multiple hints of one kind or other than can be gathered from such a mundane occupation as the reading of the daily papers? Were he grounded in his work, or really heartily interested, he would find on practically every page of the daily journals suggestive matter for the class room, and because of its up-to-dateness and up-to-the-

[1] IIIa, Qu. 27, art. 5, ad. 1.

minuteness these points would save his classes from being or becoming cold, formal, detached, out of joint with the times, impractical, aimless, pointless, rambling. The technique of a man who sells his ideas to the people, whether in finance or politics, is worthy of serious study by the professor who is trying to train his students in the art of bringing Christ's message to the masses which are only too often engrossed with the grim problems of existence. And whilst the preacher of the Word may never take over the bag of tricks of the financial barons or the political mountebanks, it remains true none the less that the most conscientious preacher can learn much from them.

Most of the professors do not coöperate in a practical way with the instructor who conducts a course in sacred eloquence. Here, perhaps, is one of the root causes of the failure of most sacred eloquence courses in our seminaries. To seek to become a preacher is generally looked upon by the faculty as almost tantamount to the desire to become a poet, an orientalist, or any such outlandish thing. From the apparent indifference of the teaching faculty toward the sacred eloquence course, from their attitude toward the professor who has nothing else to do than conduct his class in sacred eloquence, from their flippant remarks about the young enthusiasts who are minded to acquire a passable enunciation and graceful delivery, a few gestures or modulations of voice, not to speak of a distinctive oratorical or homiletic turn of language, we can gather some of the reasons for the apathy of so many seminarians in the matter of preaching. Should not every professor in the seminary go out of his way, frequently, daily, to impress upon the minds of the students that every bit of ecclesiastical knowledge is convertible and should be converted into preaching material? It will do no good to lament about the undogmatic character of most of our present-day preaching if the seminarian is not made to see and feel from the very beginning of his seminary career that the acquisition of sacred knowledge is primarily intended for utilization in the pulpit for the spiritual weal of the people.

This holds good for all branches of ecclesiastical study. Thus, for instance, St. Philip Neri convinced Baronius that a course of sermons on the history of the Church would be highly

acceptable to the people. And the event far outstripped the highest anticipations of the Apostle of Rome. Perhaps, if at the end of every tract of theology, Biblical exegesis, patristics, canon law and church history the seminarian were required to write at least one sermon on the matter, he would face the active years of his ministry with a sufficiently large collection of carefully prepared and meaty sermons to justify the hope that on several Sundays of the year at least he would be in a position to discourse to the faithful in a way that would cause them to discuss the sermon for days together. And this is the supreme test of a good sermon.

If the people simply bear up patiently and silently under our weekly homiletic attack, we may be sure that they have not carried away from our sermon anything for their everyday life. If we can make them discuss our sermon, either by way of approval or condemnation, we may lay the consoling assurance to our hearts that they have at least kept awake, have thought our remarks important enough to discuss, have been encouraged to find out the full teaching of the Church on the subject we have treated in the pulpit. To achieve this there must be thought in our sermons, the substantial food of doctrine, seasoned with emotion and unction.

Now there is no use disguising the fact that most sermons written (if written at all) after an active immersion in the works of the ministry, suffer in comparison and contrast with the few sermons written during the comparatively quiet days in the seminary when ecclesiastical science was looked upon, for the time being, as something of importance and actuality. Hence the need of accentuating more than is actually the case the importance of homiletics in the seminary. Hence, too, the advisability of requiring more written sermons during these same years.

The fullest seminary curriculum is not so iron-clad that more room could not be made for sermon composition, for sermon criticism in a friendly and helpful way by a competent master, for the gathering of sermon data in the shape of notes, clippings, personal observations, personal viewpoints regarding persons and things, cullings of thoughts and resolutions from the daily meditation. If the seminarian can be made to like the writing of sermons, there is room to hope that he will

continue in the practice after his ordination, until such a time as he acquire the *abundantia et facundia verbi* from his daily meditation on the one hand, and on the other, from his actual acquaintance with the needs and wishes of the people for sermons that will instruct and fire hearts with love of God and loyalty to His Church. For sermons never get out of date. People will listen if we have something to say and we can say it. With the radio waiting to be harnessed up for the dissemination of truth the sermon has received a new lease of life and an enlarged sphere of good. Reading has declined since the advent of the radio. Have preachers kept pace with the wider opportunities afforded them? And have we a sufficient number of outstanding preachers to avail ourselves of our radio opportunities?

The habit of writing sermons in the seminary will preserve the seminarians from losing by earnest application to philosophy and theology any literary grace they may have acquired from the study of the classics. Now it is a fact that these studies, by reason of their being taught in a rigorously scientific fashion, do play havoc with the rules of rhetoric which were studied in college and carefully put into practice. No one wishes to be a heretic and most heresies rely much upon rhetoric. But this does not mean that rhetoric cannot be orthodox theologically. To keep it orthodox requires careful and precise thought and care in the use of words. It is far easier to remain orthodox whilst juggling the terminology of the schools than when attempting to put theological concepts in the language of the man of the street. The latter does not know and does not care to know the sacrosanct terms of the schools. But he does want to know the truth in the vernacular. Unless we can translate the rigid language of the class room into words that light up the minds of the people and strike their hearts we might as well desist from preaching altogether.

By talking a language which few understand we defeat the very purpose of our mission, whilst at the same time we engender in the minds of the people a suspicion that the truth is out of touch with the times. It is because so few priests are willing to undergo the fag of translating theological terms into the language of the average man that so many of our good practical Catholics are willing to forgo sleep in order to get

to a Mass at which there will be no sermon. It is not because these people do not relish sermons. It is because we have not trained ourselves to speak to them in the language they can grasp. Is it not true that few of our auditors fall asleep during the announcements? And the simple reason is that in outlining the parish work and interests for the ensuing week we use, not technical terms, but the plain, homely and understandable speech of the people. If in our announcements we used the technical jargon of financiers or impresarios our people would not postpone their nap until we began our sermon. If our sermons were couched in the language of the average man, the average man would not fall asleep on our hands.

There is absolute need for the preacher to know how to use the graces of simple language. Rhetoric does not mean word brokerage or juggling with scientific terms. I know a seminary where a wise professor required of his students that they put their theology in slang, going on the assumption that such a literary conversion would be impossible for all those who did not understand or had not grasped their theology. Whilst, of course, this is an extreme case, it was a departure in the right direction. We do not advocate the methods of the old Dominican Barletta, who was a premature Billy Sunday. But we do believe that assiduous sermon composition during seminary years—when the rules of rhetoric are still fresh in the mind—will make not only for more solid sermons but also for simple sermons, sermons converted into the language of the people and proceeding in the grooves of the popular modes of thought.

There is not a seminarian, however hard pressed he may be by the necessity of preparing for a multiplicity of classes, who cannot write out two five-minute sermons every month he spends in the seminary. Of course, this supposes that he make his daily meditation carefully and conscientiously, that he study his class matter faithfully, always with an eye to using it for the people. Any seminarian who cannot make time for such a serious preparation for the work of preaching gives but scant indication of that earnestness he is supposed to possess as a candidate for the priesthood. And what is to be expected from a priest who as a seminarian did not prepare conscien-

tiously for one of the prime offices of the sacred calling? No bishop would think of ordaining a young man who did not take pains to learn how to say Mass rubrically or administer the Sacraments in the prescribed way. What about the young man who has been too indifferent about the office of the Word to utilize every means to become a real preacher?

Preaching and the Junior Clergy.

The junior clergy in our dioceses are required to report at stated times for examination in the chief branches of clerical learning. It might be well to ask how many questions having to do with the preaching of the Word of God loom up large in the set of questions put to the younger members of the clergy? And if homiletic questions are asked at all, are they not academic rather than practical? The same holds good of the papers read at the Clergy Conferences. Has anyone ever hit upon the idea or had the courage to ask the junior clergy just what methods of sermon preparation they have found most beneficial, and why? What practical steps have they taken to overcome physical or mental or literary handicaps in preaching? Have the junior clergy tried out for themselves or sought to familiarize themselves with laboratory methods in the field of sacred oratory? Would not such practical questions guarantee a larger crop of suggestions than a mere reproduction of text-book statements? Even if young priests hesitated about retailing their own methods they would have a chance, if such a course of procedure were adopted, to set forth in their examination papers their own ideas; or else to repeat the priest's experiences which had impressed them as workable and realizable; or else to give proof that some books on the art of preaching had been read carefully if not entirely mastered or actually adopted. These papers might be given to the professor of sacred eloquence in the seminary as a practical commentary on the methods he or his predecessors had followed in the class room. With the world gone mad about first-hand research in the practical questions and affairs of life, there is no reason why the same methods might not prove helpful and suggestive not only to the junior clergy themselves but also to the professor of sacred oratory in the seminary and the seminarians who sit at his feet. No more actual

means of appraising the difficulties in the way of preaching the Word of God can be imagined.

Perhaps, in order to insure the American Church a race of able preachers, not necessarily orators, it would be worth while for the bishop to require from the junior clergy, in *handwriting, once a month,* for a period, of *five years,* a sermon of one thousand words (to say the least) on a Sunday Gospel. We say *in handwriting,* for such an effort would serve to rouse his conscience to the seriousness and sacredness of the preacher's duty. The preparation or even copying out, longhand, of one carefully worked out sermon, fit for submission to the bishop, or a censor appointed by him, or a board of examiners, would not impinge too much upon the time and energy of the busiest curate in the busiest parish in the busiest city of the land. If our junior clergy were as resourceful and inventive in preparing sermons as they show themselves to be in excusing themselves from the annual examination—or for that matter in the protests they will most certainly lodge against the suggestions of this article—we should soon be blessed with a generation of eloquent preachers who would renew the face of the parishes in which they minister. We suggest that this monthly submission of *handwritten* sermons be insisted upon for a period of *five years.*

Perhaps, it might help to bring about a better state of affairs, if the bishop let it be known that in casting about amongst the junior clergy for candidates for widowed parishes he intended to take as seriously into account the preaching enthusiasm and efficiency of the prospective pastor as his financial abilities and achievements. Just as a man who cared little about saying Mass devoutly and administering the Sacraments rubrically should not be considered as a fit subject to rule a parish, so it would seem to be in accordance with common sense and the canons of the Church that the man who was indifferent about preaching the Gospel and preparing himself to do the same effectively, should have no grounds for hope of promotion.

This does not mean that the good parishes should go exclusively to good preachers. But it does most certainly mean that the man who takes his preaching obligation lightly should be given no reason to believe that mere years of service in the ministry and mere ability to pay off debts are a guarantee for

canonical promotion. There are all over this country fervent priests who hope that the day is not far distant when parishes, imitating municipalities, can afford to hire a layman who will have full charge of the business side of the parish, under the direction of the parish priest and in accordance with the statutes of the diocesan synods. Most priests are, proverbially, poor business men and they should be the first to welcome any arrangement which will insure them the time for purely spiritual ministrations. This is not a plea for a partial return to the trustee system but rather a plea for a régime that has proved its worth in fields which are not so difficult to handle and supervise as the bookkeeping of any Catholic parish.

If some inspired bishop should, perchance, see a way out of the morass in the suggestion which we have made, and if he should be led to excogitate some similar or better plan for the bettering of preaching, especially amongst the junior clergy, on whom alone he can base his hopes for better things to be, it would seem that special attention might be given to the formation of a Board of Homiletics in the diocese composed of priests who know the requirements of the Church in the matter of preaching and who are experienced enough to know a good sermon when they see it. These members of the suggested Board should remain anonymous for obvious reasons, and might quite easily and frequently be changed, especially if their identity had become known. Only so long as the members of the Board are unknown can there be legitimate hope that perfect freedom in the matter of sermon correction, criticism and suggestion be maintained.

It is worthy of remark in this connexion that three of the four Synoptists report our Saviour's words about no one being a prophet in his own country. A mentor who is well-known to the junior clergy would be handicapped and crippled in his criticism, if indeed his criticism were not completely offset by having his own oratorical capacities and achievements trumped up by way of rebuttal. For most young men are too ebullient to have discovered for themselves that one can be a fair, honest, competent and helpful sermon critic without being an outstanding preacher on that very account. In some French dioceses where a plan along this line is enforced, the bishop himself takes the responsibility of sending the junior

priests the written criticisms of the Board on each individual sermon. In this way the criticism gains in weight and impressiveness, whilst the critics themselves feel free to be honest and helpful. And some French bishops add a line or two in their own handwriting to the criticism of the Board to serve as a reminder to the Junior clergy that their efforts in the matter of preaching are being carefully noted against the day of clerical changes in the diocese made necessary by the death or removal of members of the diocesan clergy. And Monsignor Gibergues, late Bishop of Versailles (whose sermons are models of modern inspired preaching filling several dozen volumes, which have not been translated into English, probably because of the omnipresent indifference to seriously prepared sermons in the popular language of the day), told me on various occasions that he not only invited the junior clergy to be frank in their own criticism of his criticism of their efforts, but that he gathered many valuable hints for his own preaching from what the younger clergy vouchsafed to say. This does not mean that the bishop need supervise the reading of the monthly sermon, but only that the junior clergy are responsible to him for their efforts in improving themselves in the matter of preaching and in adopting methods that are approved, without on that account surrendering their own individuality and personality.

An experienced preacher of priests' retreats knows well that nowhere so easily as in a sermon does a man betray himself, his own foibles and weaknesses, but also his own enthusiasms and virtues. This should be an encouragement to priests who feel they are misunderstood or the victim of clerical gossips. A wise censor of a sermon can soon detect what manner of man the preacher is in very fact. A just bishop would welcome such an infallible means of getting the true measure of his junior clergy who are frequently misjudged by men of an older age and generation, men who can see nothing good in more modern methods and approaches to the burning questions of the hour which the junior clergy, by very reason of their being children of the newer age, are more apt to face honestly and seek to grapple with newer arms.

This plan of episcopal supervision of the preaching of the junior clergy may seem preposterous to our hard-worked

priests and our busy bishops. But it has Gospel guarantee. We know that, when our Saviour sent out His own Apostles to preach He made it a point not only to instruct them in what to say, but also, on their return, to ask them in detail how they had fared on their preaching excursions. And the good Master was not above listening to the good reports of the people who had been attracted by the words of these new preachers of the things of peace. And we may be sure that since He made discipleship with Himself to depend upon the hearing of the Word preached by His Apostles, our Lord did not withhold from them words of approval and encouragement when they had done their tasks well, and words of direction and advice when they seemed to have failed in reaching the hearts of their hearers.

Monsignor Gibergues assured me that his solicitude about the preaching of his junior clergy tied them to him in an unimaginably close way. His interest in their oratorical development ate away like an acid that tone or note of professionalism which only too often marks the relations of the younger priests with the Ordinary, and vice versa. And he went on to say that he did not consider it money misspent, during the penurious *post bellum* days in France, to engage one of the best lay writers and orators of Paris to give individual attention to the young priests who gave signs of talent, proof of industry and marks of zeal in the matter of preaching. It was his belief that, in many cases, the younger priests would more readily disclose their shortcomings in oratory to an outsider than to one of their own. Indeed, for a long time he seriously considered handing over the mechanical supervision of sermon writing to an able layman, to be engaged at a handsome salary so as to elicit his fullest interest. He believed that better results could be obtained from a layman familiar with the wants and needs of the people in the pews than from a priest instructor why, by very reason of his familiarity with the sanctuary and the power of grace, was inclined to underestimate the needs and utilities of careful sermon preparation, composition and delivery.

The Preachers' Institute established in connexion with the Summer School of the Catholic University of America has a distinct mission and work to perform. How the idea will be

taken up by young priests themselves, without any pressure from their superiors, and how they will seek to put into effect the principles and lessons imparted cannot be judged for several years. The idea itself is something so new in our organization of clerical education that the Institute must be allowed time to work out its own ideals and justify its continuance and expansion. In the meantime the fact remains that a school of sacred oratory along similar lines has been operated in the Episcopal Church. Its centre is at St. Albans, Washington, and so far no slightest hint has been forthcoming as to its uselessness.

The Preachers Institute is meant, first, to supply for the lack of interest, mayhap instruction, in the matter of preaching in the immediate past in our seminaries, and in the living present, in our junior clergy. In the next place it is meant to focus attention on the importance of preaching to-day as envisaged by the last four Popes. That reason alone justifies its foundation and should insure its maintenance and guarantee its frequentation by the younger clerical element of the land. But it can never achieve anything like its possible success until there is some coördination between its own ideals and the course of homiletics and the practice of sermon composition in the various seminaries of the land. Again, it would be in line with the full flowering of the institute if the young clergy, both secular and religious, were not called upon to sacrifice a few weeks of rest after a year of hard work in order to be able to avail themselves of its advantages and opportunities. Perhaps, some day the Institute will not be forced to wait for the summer months for a good stream of volunteer students. A fall term of lectures, say in September, after pastors and curates have refreshed themselves in mind and body, might be feasible, now that the dearth of priests is not so acute, at least in our larger dioceses. And yet it is not too much to hope that the day will soon come when every diocese in the land can release for several weeks promising young men who will be able to look back to the Preachers Institute as the very nursery and training school of their homiletic power.

SENEX.

PRIESTS OF TWO CONTINENTS.

THE CHURCH IN AMERICA has long been busy, and is busy even now with problems of organization. The personnel at her disposal has to be engaged in parish work or activities subsidiary to it. Even some religious orders more directly concerned with contemplative life have had, for the time being at least, to adapt themselves to the requirements of the hour. Thus we see that active virtues have been in demand in America. But the question arises as to what effect, if any, the historical situation of the Church has had on clergy and people in view of the general social environment in which the Church has been forced to operate. Narrowing the question, we may ask: What is the difference between the European and the American Clergy? Does it consist merely of superficial peculiarities or does it go deeper? When I speak of European clergy, I mean the clergy of continental Europe and especially of Latin Europe.

Contrary to an opinion general in Europe, there is a large number of American priests whose standard of living is below that of many among the European clergy. It would be hard to produce statistics. In the face of the fact that American priests are often seen traveling abroad in comparative luxury, this assertion may sound strange in Europe. What is not realized there is that in the course of many years a priest may be able to set aside a thousand dollars for a trip abroad in comfort. If he were to spend that money at home, it would not perceptibly influence his mode of living. At any rate, conceding that some American priests are affluent all the time and some manage to look affluent once in a great while, the general economic conditions cannot be said to distinguish European from American priests. Wealthy parishes are not unknown in Europe. What our confrères from across the waters do not know is that we have here whole dioceses and provinces where the priests' resources can not be called a competence. Many are struggling for the bare necessities of life—which may include, a wonder to European ears, some sort of an automobile. If we consider general social conditions, European priests as a class are about as well off as American priests in comparison with other social classes. A

qualification may be necessary. The great war and, more than that, the after-war have influenced the clergy's condition in Europe more adversely than in America. But here in America we have not escaped the depression.

A real, though still superficial difference is noticeable when we come to compare the manners of the clergy of each continent, and the clergy's position in the social milieu. Here a great deal depends, inevitably, on the personality of each priest, and, like other human beings, priests show all sorts of idiosyncrasies. It is hazardous to try to delineate the "typical American priest". With some apprehension I would picture him thus: athletic, well dressed, daily shaven, a hearty handshaker, a ready conversationalist: frank and intrepid. You may see him reciting his Office in a Pullman car and then with equal poise going to meet the "boys" in the smoking-room. There is little professionalism about him, and his usual conversation is not tinged with a great amount of pietism. Protestants or infidels who meet a Catholic priest for the first time are usually amazed and charmed. He differs so much from the bigoted conception they have held of his kind. Let me observe here that I am not dealing with the spiritual qualities of the typical American priest. I am considering merely his "manners," his personal appearance and his mode of contact with the general public.

The typical priest in continental Europe, and especially in Latin countries, is an altogether different person. He is reserved, almost diffident in public. Typically speaking, he is not well dressed. His style of dress sets him apart and keeps him apart from the laity much more than a black suit and a Roman collar. He is not a good story-teller and his presence is liable to put a damper on a jovial gathering. His handshaking is not very athletic and his mien is somewhat subdued. Devout people kiss his hand, though that custom is now on the wane.

The American people desire their priests to be gentlemen, and to look the part; not gentlemen of the world, of course, but such as will take their place with ease among the gentlemen of the professions. In Latin Europe one prefers the priest who is altogether different from other people and shows that difference plainly. In continental Europe a neglected

or even slovenly outward appearance is not considered improper for a man who does not belong to the world. He may even snuff tobacco with impunity; though I dare say that such a conservative ecclesiastical custom may hardly be the vogue in Europe at the present time.

I read not long ago a passage from a noted Italian Catholic writer wherein he extolls the greenish and patched cassock of a certain priest, who, however, had other qualities to recommend him besides the state of his cassock. I feel that a good American Catholic layman would also have admired the virtues of that priest, but would have hastened to buy him a new cassock. Many Americans must remember a certain Father J., who was a profound scholar, brilliant writer, most eloquent preacher and lecturer. He was also a most charitable man and gifted organizer with unbounded energy. He was highly admired by all classes in his country. He visited America shortly after the War and collected large sums among his countrymen for his vast educational enterprises. His slouchy and undusted hat, his baggy trousers, shaggy beard and unkempt hair, his contempt for social conventions must have hidden from American eyes the wonderful personality of this, one of the greatest men of his country. Other instances might be mentioned.

We have adverted to the social aplomb of the American clergy, to their free and easy intercourse with the public. We may also advert to the fact that there is a lack of formality in inter-clergy relations. Even on this point ecclesiastical life is a reflexion of the American attitude in general social life. We do not lack bureaucracy here, but we are at least safe from much European formalism. Officialdom is more approachable. Public servants, judges and even bankers are apt to deal with the plain citizen without supercilious condescension. Social standing does not make for an outward display of superiority or of deference. Democratic informal manners obtain also in inter-clergy relations.

Ecclesiastical gradations as in Europe among parish priests of different degrees are hardly noticeable here. In Europe, the " Predicatori " enjoy a somewhat privileged standing: not so here. The same may be said concerning seminary or college professors. Like all other teachers, they are recognized

as unavoidable, but as deserving no particular deference. All men are equal, in America, and so all clergymen are equal. A foreigner observing the off-hand behavior of priests toward bishops in America might be somewhat misled. He will hear the bishops being addressed simply as "Bishop", or he may be present at a clerical gathering for the reception of a new bishop and may hear him vociferously acclaimed as "a jolly good fellow" by the whole assembly.

The foreigner would be misled if he thought that all this bespoke lack of discipline. As a matter of fact, clerical discipline is more rigid in America than in Europe and the "nutus Episcopi" much more effective. In Europe one is accustomed to see public officials and public functions and every sort of "authorities" hedged in by strict etiquette, formalized by uniforms and impressive apparatus. Many a European is liable to be deceived into imagining a slackness in American life. Contrast, for instance, a court scene in Europe and in America. With all the apparent informality of business suits for judges and attorneys, the lack of gendarmes and iron cages, the law is often applied here more sternly than in Europe. Even in clerical life, it would be a mistake to infer any relaxing of discipline from the absence of ceremonial.

Of course, the parallel between secular and ecclesiastical circles is not quite on all fours. A judge may step down from his bench and fade very simply into a layman, while a priest carries about him, even outside the sanctuary, a sort of hieratic aura. This is true all the world over. The imprint of the priestly character always stands out. In America, as well as anywhere else, a priest is likely to be recognized as such even if he is in mufti on a hunting trip. Still, I venture to say that the aura of which I have spoken, has in Europe perhaps greater consistency. On the other hand, it is possible for a priest in America, in his social contacts, to be much less affected by ecclesiasticism and yet incur no loss of prestige. Thus an American priest may permit himself, without loss of dignity, certain deviations from the use of serious language both in private conversation and even in pulpit oratory. Jokes or colloquialisms from the pulpit are hardly the thing in Europe; in America, they are not altogether unheard. I do not intend to say that the use of "profana lenocinia" (see

Can. 1347) is at all widespread. Most preachers are jealous guardians of their ecclesiastical gravity. But the occasional lapses are certainly more noticeable than in Europe. Nor must we forget the temper of the people and that a certain pulpit language which might cause surprise in Europe is received in America with delighted acquiescence. In mere conversation, wider liberty is naturally allowable, yet I doubt whether American broad-mindedness on this ground would be countenanced by ecclesiastics with sterner traditions. Indeed, unless one is acquainted with the passion for slang which is in the American blood, one would be astonished at certain expressions used sometimes even by the clergy in reference to holy things.

National habits of thought and national characteristics must always be kept in mind when making comparisons. It would be false to say that in the observance of the laws, the regulations and rubrics of the Church the American clergy are in any way less conscientious than the European clergy; yet I believe it may be admitted that the American attitude toward rubrical minutiae is not as solicitous as one finds the European attitude in this relation. I mean that one may strictly observe such minor rules simply because they are rules, but without experiencing the glow of satisfied devotion. That would be, to my mind, a spirit more akin to military discipline than to ecclesiastical piety, and I am not prepared to say that the latter, in those circumstances, is more admirable or even more meritorious. Again, it is possible that in a country which abhors red-tape there would come a simplification of certain formalities dragged out in Europe through a bureaucratic maze. In a country where one may call up a judge at 2 a.m., and arrange by telephone the release on bail of a criminal, it is to be expected that even ecclesiastical dispensations, for instance, may be negotiated with considerable confidence on one side, indulgence on the other, and matter-of-factness on both. And where Catholics and Protestants and Jews are mingled together in every social activity, it would be hard to imagine that even the clergy could feel toward mixed marriages that deep sense of opposition which is felt by the European clergy. I may say this, while I am familiar with the frequent and forceful denunciations of mixed marriages on the part of

bishops, and with the unremitting efforts on the part of all the clergy against a practice which they rightly deplore.

At any rate, apart from outward manners of priests, the real test of their worth is to be found in their interior life, spiritual and intellectual. It is a test, however, of very uncertain value, since its application depends too much on the personal point of view and interpretation. With an earnest desire to be perfectly fair, I would say that among American priests one finds a high average standard of education, but few outstanding figures. In Europe the average is probably somewhat lower—if we include the more backward provinces —but priests of exceptional ability are more numerous. The American clergy receive a standard seminary education and not a few have opportunity for post-graduate studies. Seminaries are staffed with competent teachers; the result is a good average intellectual equipment, but few emerge as full-fledged scholars or scientists or writers.

Years of study and personal effort are necessary after any school course to develop a truly learned man. But the American priests are caught, as soon as ordained, in the exacting routine of parish work, which includes activities much more complicated than in Europe. Not the least item in it is the raising of funds for the maintenance or the expansion program of the parish. It may be that the busy-ness of priests in America is somewhat overestimated, in order perhaps to be true to the national boast that Americans work terribly hard. Possibly it is not so much the quantity of work that one has to do, as the quality of it that makes intellectual pursuits quite arduous for most priests. It requires almost a double personality if one is to be immersed for many hours in the material details of ordinary American parish life and then mentally free and zestful for the acquisition or the expression of learning. Certainly many fine papers, many interesting results of research work are spoiled by the necessity, for instance, of running a bazaar.

It is natural then that the American clergy cannot for the present vaunt its full quota of luminaries in the field of scholarship and science. The situation, however, is remedying itself fast enough. The clergy are getting more numerous than the stabilized population and the settled conditions of the

Church require, and an era of reasonable leisure for the priests better qualified to use it to advantage is at hand.

It should also be observed that in Europe the Church has been obliged to fight a determined and well equipped opposition, ably using all the weapons of modern science. Naturally an adequate defence was developed. In America, generally speaking, Catholic apologists have had rather an easy time: the battle has been more on political than on scientific grounds. Ignorance and prejudice are possibly harder to eradicate than scientific errors, but ordinary zeal and a moderate amount of information are sufficient for that fight. The lack of enemies worthy of the finest steel may be partly responsible, if the intellectual forges of American Catholicism have not been working at full capacity.

A more delicate point in our comparison is that which concerns the essential priestly virtues, such as piety and humility. It would be easy here to slip into invidious and wholly unfair judgments. Perhaps I may say that in the American clergy piety is more reserved and more virile: in the European clergy more ostentatious and sentimental. Since we are not speaking of public manifestations but of personal dispositions, this may be enough. Still, a certain attitude peculiarly American occurs to me which, as in other subjects, would be liable to misinterpretation if not considered in connexion with the general mentality and mode of life. In America, piety seems to be detachable from a spirit of mortification: a separation would incline people in Europe to suspect the sincerity of the piety. I mean that a priest may be very rigid in the observance of his private devotional practices, be on the whole and quite sincerely a quite devout person, and yet tranquilly enjoy the physical comforts of life of the well-to-do: a fine home with modern conveniences and appurtenances, elaborate meals, costly automobile and such other things as one associates with the prosperous.

This is putting the matter rather bluntly, as there are strong arguments in rebuttal. It does seem that real piety cannot exist unaccompanied by a spirit of poverty and constant mortification. People who put their trust in devotional observances while leading a soft life have always been thought to deserve the charge of Phariseeism. Nevertheless, the situa-

tion must be appraised in view of differences in the standard of living. For instance, a centrally heated home, or practically any sort of heated home, has been considered in Europe, and is still considered on the whole, to be an indication of luxury and desire for creature comforts. An old friend of mine, pastor of one of the wealthiest parishes in Tuscany, lives in a veritable Medicean villa, filled with magnificent furniture that is never uncovered except on state occasions. No one grudges him his affluence and he is a very charitable man. Should he want to keep blooded horses in his vast stables, it would be considered quite proper, since the place is in the country. But were he to install a heating plant in his ancient parish manor, I am sure there would be mutterings among his parishioners about the Very Reverend "Praepositus" living in Oriental — or American — splendor. Yet, things change, and it is possible that in the not distant years it might cease to be a Christian virtue even in Europe to shiver in winter. In fact, steam radiators are now mollifying the cold majesty of the Vatican palaces. If an improved standard of living takes home-heating out of the luxury class it is conceivable that the same phenomenon will take place all along the line and that a certain style of life which now in Europe would be frowned upon as contrary to the spirit of mortification will be accepted as the obvious thing, the natural civilized level. After all, there was a time, in fact a long time, when wearing shoes was the mark of the exquisites, of the self-indulgent. At present for a large part of mankind at least, to go shoeless would indicate poverty of spirit rather than spirit of poverty. It would not be construed as *prima facie* evidence of mortification, but rather of mental queerness.

I have made frequent references to the characteristic qualities of the American people and to the social configuration in this country in order to understand fairly the American clergy as they too are naturally shaped to a certain extent by the conditions of their life. One must keep clearly in mind this correlation when considering humility: a virtue surely most essential in a Catholic priest and yet so little evident in America among all classes. This is the land of advertising, of boastful self-made man, where one is supposed to blow one's horn or to have it blown more expertly by a press agent:

this is the land of superlatives, of over-statements, of blurbs and boosts and "blah". Merely youthful exuberance, perhaps, which is experiencing a period of healthy deflation. At any rate, in such surroundings the virtue just now of humility is deemed out of place and it cannot be expected that the clergy will totally escape the influence of their environment.

There is this about humility — it cannot be concealed. Charity may be practised in secret, and an outwardly hard-crusted fellow may be in reality very soft-hearted and generous. Piety, too, may be very undemonstrative and yet quite profound, according to the text "in cubilibus vestris". Humility shows itself of necessity in words and actions. However, a distinction must be introduced here: essentially, humility consists in "the subjection of man to God," and as such it is an interior virtue. Certainly a religious man, and much more a priest, must feel his dependence on God. It would be preposterous to say that American priests lack that sort of humility. This virtue then may be considered in regard to one's attitude and feeling toward one's fellowmen, and now its quality becomes tangible and its degree or its mode of expression the matter of a possible comparison as between individuals or groups.

We find in St. Thomas a classification of the degrees of Christian humility which he accepts from the Rule of St. Benedict. Quoting only as far as the second part of our distinction is concerned, we are told that humility requires "a humble bodily attitude, with eyes downward bent; the speaking of few and sensible words in a soft voice; not to be prone to laugh; to keep silent until one is questioned; to believe and to assert oneself as the lowest of all; to admit oneself as unworthy and useless; to be obediently subject to superiors no matter what hard duties one is called to fulfil; not to find pleasure in following one's own will". These directions are primarily for monks, of course, yet to some extent they devolve upon all who are in religious life in so far as they are consistent with efficiency in their particular vocation. This last proviso seems to be very important. It is possible for the European clergy to externalize the Christian conception of humility and do their work effectively. That is not so easy for the American secular clergy, given the mentality of the people in whose midst they live.

Frankly speaking, much of what goes for humility in Europe is merely a formal obsequiousness inherited from undemocratic times. A letter signed, for instance, "Your most obedient servant," or "Your most humble petitioner," indicates no more actual respect toward the addressee than a letter signed "Yours truly". On the other hand, the self-assertiveness, the manliness, the democratic assumption that one man is as good as another and probably a little better, inherent in the American character, tend to attenuate the practice of exterior humility by the American priests. Rather symptomatic is the technique when a priest is called to a larger field or to a higher charge. A European priest in this situation will bow humbly to the superior's choice, will proclaim his unworthiness, will evince grave fears that he will not prove equal to the task. But an American priest will accept the situation with equanimity, will even dare to state that he is quite pleased with it and admit the superior's wisdom.

Humility, as we have said, cannot be kept hidden; it is a light which, if placed under a bushel, shines farther; yet it is a virtue most easily misunderstood, especially in America. In the terms of the modern psychological jargon in common use, a man giving evidences of Christian humility would be thought to be affected by an "inferiority complex"; a priest obtrusively humble would be considered unsocial and probably so little secure in his faith as to be apologetic about it. An appeal to tolerance might be construed as a plea for sufferance. But a priest in America is looked upon by his people as a leader, and he is respected by non-Catholics in so far as he shows himself a leader. Evidently one can hardly be a leader unless one displays aggressiveness. Self-effacing leadership is a contradiction in terms. Consequently, if in the life of an American priest—that part of it which is exterior and visible—we do not recognize very striking signs of humility, that is partly the reflex of the general American mentality and partly the result of a public policy necessary if the priest has to exercise his influence efficaciously.

I would say then that a certain difference between the European and the American clergy must be admitted: but that this difference is not on any essential ground. Accidental contrasts, to be evaluated properly, must be considered in con-

nexion with national mentality and circumstances. It is idle to speculate which is the better type, in the abstract. If we are " to know them by their fruits," the fact that the American hierarchy and priesthood have molded such a splendid body as the American Catholic Church seems to speak emphatically.

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THE OXFORD MOVEMENT AS A STIMULUS TO CATHOLIC EDUCATION.*

THE OXFORD MOVEMENT began curiously enough in the parsonage of a Cambridge man in 1833, through a desire to restore to the Church of England certain Catholic teachings and practices. Its character is singularly complicated, and a knowledge of political and religious conditions in England a century ago is necessary for a thorough grasp of this celebrated undertaking that for a time intrigued the civilized world. In its origin there was no hope in the minds of its chief spirits of bringing about the union of England and Rome. It was a national Movement, even though the polemics were largely carried on at Oxford, and its directing minds were chiefly located in a single College there. Newman who possessed a magnetic gift of leadership wrote the first, as he wrote the last, of the many remarkable *Tracts for the Times,* 90 in all, which, issuing from the pens of a group of brilliant authors during the eight years of the life of the Movement, captured the imagination of the English people.

The term " Catholic education " is here used in its widest extent. The definition is not confined to formal classroom instruction but is conceived as carrying out in comprehensive fashion every phase of educational effort. As a consequence the Catholic Church is regarded as a teacher in whatever activities she engages in order to instruct men in the Catholic way of life.

The Catholic Church is vitally concerned with education because Christ commanded her to " teach all nations ". She has therefore the right and the duty to engage in education. " The

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Catholic Church", says Paulsen, "has been the educator of all the western peoples". It is conceded by eminent educators such as Whitehead that "education is essentially religious". Hence, the Catholic Church itself is a system of Pedagogy.

Catholicity is the most important fact in the history of education because it has revolutionized all moral values. Since Catholicity is essentially a positive doctrine of life, Catholic education may be defined as the fulness of Catholic truth and the totality of Catholic morality. It sets up a universal system of instruction that embraces man's spiritual, intellectual, physical, professional, social, civic, national and esthetic development. By its power of assimilation it embraces all truths found in any other systems of Pedagogy; and by its synthesis it unifies the partial and fragmentary truths that in any other system would appear to be incompatible. "It is," says De Hovre, "the combination of opposites, the harmony of antinomies, the equilibrium of extremes, the bridge between opposed doctrines and truths".

On the negative side it rejects the errors that are the result of the exclusiveness of those one-sided systems of Pedagogy that deify man and humanize God, that put biology in the place of the Living Christ, and reject the divinely established Church in favor of a purely human society. Thus Catholic education is forever defending fundamental pedagogic principles against the constantly changing avalanche of modern errors. In the sixteenth century popular education cried, "Away with the Church"; in the eighteenth century it was clamoring, "Away with Christ"; while to-day modern education proclaims, "Away with God".

Catholic education in England gained enormously by the Oxford Movement. Among the Anglican clergy alone a list of more than 800 convert ministers has been compiled during the past century. This brilliant stream of intellectual energy infused into the Catholic body has had immeasurable results upon Catholic education. Previous to the Oxford converts the Catholic body in the British Isles had been a negligible factor in the whole perspective of national life. There were but a small number of churches, schools and colleges scattered over the whole extent of the country, and Catholics enjoyed little in the way of political influence, personal prestige and financial

power. But with the Oxford Movement came a large and continuous influx of highly educated Anglicans into the Catholic Church, an accession that began a century ago and has continued to the present day, and as a result their influence upon Catholic education was both immediate and enduring.

Following the Oxford Movement there was a steady development of Catholicity in England. The Church increased in esteem on every side, particularly in the public press, in official recognition by Government authorities, and in the widespread popular interest and respect for the age-old stability and measured wisdom of Catholic principles of faith and morality. This happy result has gathered momentum through the advancing years as center after center of Catholic activity and influence has been inaugurated throughout the English-speaking world where the Church has shown such striking evidences of imperishable vitality in marked contrast with the melancholy decay of religion to be noted elsewhere. To-day there are as many monasteries and religious establishments in England as there were before the Reformation.

Nor was the stimulus of the Oxford Movement confined to England, or to the British Commonwealth of Nations, although more emphatic results are to be observed there than elsewhere. Far beyond the confines of Great Britain we discern many evidences of the ferment it aroused in Germany, Holland, Switzerland and the United States. In a very profound way Newman's University lectures exerted an ascendancy over Cardinal Mercier at the University of Louvain and other notable Belgian scholars have lavished unstinted praise upon the great English Oratorian.

Newman himself displayed not only his theoretical but his practical zeal for Catholic education by founding the Oratory School at Birmingham, and by his unforgettable though futile labors to launch a Catholic University in Ireland. One of the most militant of the Oxford converts was the erect, athletic, ascetic-looking Manning. He had the unwearied vitality of a dynamo, and no crusader of medieval times could match the tireless energy with which he threw himself into every phase of Catholic educational activity and the esteem he enjoyed among his countrymen was incalculable. In spite of unbelievable poverty and incredible difficulties, he succeeded during

the brief space of his own life-time in erecting schools for more than 23,000 Catholic children in London.

It is in no small part due to the Oxford Movement that the Catholic University at Washington was inaugurated. It was the insistence of the Tractarians that Catholics be University men, and particularly the applause with which Newman's masterly University lectures was received, that led the American Bishops to found a national Catholic University in the capital of the nation where ecclesiastical scholarship would be nourished and Catholic American gentlemen would be trained to take an increasingly important part in the official, public, professional and diplomatic life of the country.

The Oxford Movement also left a definite stamp upon Father Hecker, one of the Founders of the Paulist Community in the United States. He came under its spell while in England, and upon his return to America he founded a religious society whose especial object was to bring about the conversion of non-Catholics in America. It was the spirit of the Oxford converts that caused him to make the approach to Americans in a way that would conform to their special character. All this was in accord with the whole Tractarian background, whose leaders proclaimed that Catholics must forever stress the unity of their national life.

It was Newman's contention that Catholics should be University graduates, and consequently they should attend Oxford and Cambridge where the vast bulk of English gentlemen, those in Government service, and the directing heads of her vast and far-flung commercial corporations received their training. Although the ban on Catholics attending Oxford and Cambridge was not removed until 1895, after Newman's death, it is unquestionable that his utterances were responsible for the change in Catholic opinion on this subject. Thus we can attribute directly to the Oxford Movement the large number of Catholics now attending both of these famous Universities.

Until the Oxford Movement most of the Catholic religious literature in England was a feeble translation from other languages, lacking literary distinction and intellectual appeal. It is to the Oxford converts that we must look for the stimulus that brought about the creation of a national Catholic literature in the English tongue and the consequent intellectual enrichment of religious literature.

An important educational by-product that must be attributed to the Oxford Movement was the rebirth of ecclesiastical architecture, and the growing interest in the liturgy and ceremonial of the Church. The real creator of the Gothic revival in England was Pugin, a Tractarian convert. A superlative genius in his own field, he had the distinction of designing and erecting the first English Catholic Cathedral consecrated since the Reformation. Architecture was but one of the myriad teaching agencies at the disposal of the Church whereby the populace was to be instructed, and Pugin maintained that Gothic Churches and other ecclesiastical edifices in the Gothic spirit were to be sermons in stone, proclaiming to an unbelieving generation the chiseled beauties of the One, Holy, Catholic, Apostolic and Roman Faith.

Along cultural lines and as an appeal to educated specialists mention may be made of the Roman Accademia, organized in England shortly after the Oxford Movement had turned men's minds and inclinations to intellectual pursuits. Its purpose was to study and illustrate science, art and literature in their relations to the Church. Manning became the first President of the Academy, which numbered a considerable group of eminent names whose contributions to many departments of intellectual life were of conspicuous value both in quality and in quantity in raising the whole mental tone and outlook of the Catholics in England.

The *Dublin Review,* one of the best known and ably edited periodicals in the English Catholic world, was founded as a direct result of the Oxford Movement, and William George Ward, a Tractarian convert, who did an immense work in elevating the prestige of the Catholic Church among the leaders of English thought, became its first editor. Had it not been for the *Dublin Review,* Francis Thompson might be less well known than he is today, and English prose and poetry would be correspondingly impoverished. The London *Tablet,* an exceptionally outspoken weekly Catholic paper, owes its founding to the impetus given to scholarship by the Tractarians. The *Dublin Review* and the *Tablet* have attracted the contributions both prose and verse of some of the most eloquent and forceful pens and the finest minds in the world of English letters.

One of the best known literary figures the Oxford Movement brought into the Catholic Church was Faber. He was a prolific author, and while to purists his literary style may have many faults, he was and still is one of the most popular writers on religious topics in the English tongue, and his works filling many closely written volumes have gone into countless editions throughout the entire English-speaking world.

Up to the present time pedagogues have occupied themselves almost exclusively with the problems of primary and secondary education. Treatises on the subject of University Pedagogy are exceedingly meager, and when Newman's *Idea of a University* appeared the educational world immediately realized that it was in possession of one of those rare and precious systematic dissertations which enriched the literature of the subject. Flexner refers to it in his important treatise on Universities, while De Burgh does not hesitate to say that while the literature of Pedagogy embraces twenty centuries, it contains scarcely a dozen books on this topic in the very first rank, the *Idea of a University* being a respectable exception. "Certainly", says De Hovre, "it is by far the best English work on Catholic Pedagogy".

In Newman's concept a University should be a place of teaching all branches of knowledge. For him the very soul of a University consisted in producing order, unity, organization and synthesis among the various domains of culture. Knowledge for its own sake, as enlargement of the mind, is the proper object of University education; but such knowledge is impossible apart from theology. A University is and must be impartial; but it can only be impartial if it includes theology in the sciences which it studies. Newman likened a University to an Empire. It circumscribes the territory of the intellect, watches over the frontiers and provinces of each science, and mounts guard over them lest any departments of the mind be invaded.

Newman, the soul of the Oxford Movement, was one of the greatest religious geniuses of the 19th century, ranking with St. Augustine and Bossuet. Leading educational authorities concede that he is the very voice of Catholic Pedagogy, and by the universal consent of experts he is justly acclaimed as the teacher of teachers. In the whole of modern pedagogical

literature no one has equalled Newman in the analysis of that which should be the true development of the intellect, and his superb pages in flawless English enunciate the undying principles of Catholic education. His influence was the direct result of his own engaging, gentle, persuasive character; he was a living example of the fact that the world's great leaders were those whose attraction was based upon the magic touch of a living personality. It is with Newman as with Plato. There was not a single library in the whole city of Athens during the life of the immortal Athenian, who has left such an indelible impress upon the history of the human mind; so also when history reveals to us a towering intellect of the soaring eminence of Newman, it is an event of more importance to Catholic education than all the literature of the 19th century on the subject of academic Pedagogy.

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THE HOLY SACRIFICE IN THE CHALDEAN RITE.

THE CHALDEAN OR EAST SYRIAN RITE is that proper both to those Christians who adhere to the heresy of Nestorius and to those who have returned from them to Catholic orthodoxy and unity.[1] The Nestorian Church has adhered to the heresy and schism from which it receives its name since the beginning of the sixth century. From the seventh to the thirteenth it was a mighty church, with flourishing missions in China and metropolitans in Persia, Mesopotamia, Turkistan, Khorasan and South India. In the fourteenth it was ruined by the invasion of Timur Leng and collapsed in a blaze of martyrdom and apostacy. To-day there are only about 80,000 (?) members of the church, living in Kurdistan and about Lake Urmieh. As with all the smaller dissident eastern churches, the formality of their heresy is now doubtful but their schism is real enough.

The Catholics corresponding to this body, commonly called simply Chaldeans, take their origin from John Soulaka, a rival

[1] It is used by the small body of Nestorians on the Malabar coast of India (Mellusians) and, in a latinized form, by the Catholic Malabarese. Since the schism of 1653 most of the dissidents of these parts are of the West Syrian rite, being now, at any rate nominally, Jacobite Monophysites.

patriarch who in 1553 submitted to Rome and was consecrated by Pope Julius III.[2]

They now number about 70,000, mostly living in Mesopotamia, Upper Syria and the Persian border, and are organized under the Patriarch-Katholikos of Babylon, whose see is at Mosul, having jurisdiction over the faithful of his rite throughout the world. Under him are the archbishops of Urmish and Sehmer and the bishops of Kerkuk, Akra, Amadia, Zakho and Mardin (other dioceses were depopulated by Turkish frightfulness during the Great War). The secular clergy have a patriarchal seminary at Urmieh and another, directed by French Dominicans, at Mosul. Celibacy is not obligatory on them, and about half the secular priests are married; there are three monasteries of Antonian monks. The faithful are a poor, hard-working peasant people, tending to increase numerically by conversions from Nestorianism.

Chaldean church buildings have their own plan. The sanctuary is raised above the nave and separated from it by a solid wall reaching to the roof. This wall is pierced by a door some six feet wide, covered by a curtain to be withdrawn only at certain parts of the Liturgy; before it is a low wall, broken in the middle, enclosing a space for the choir. Men and women are separated and there are usually no seats. In Catholic churches the altar is against the east wall of the sanctuary, and is now of western pattern, with gradines, numerous candlesticks and sham flowers; the Blessed Sacrament is reserved thereon in a tabernacle. The Nestorians are shy of images (except the cross, to which they give great reverence) but the Catholics have pictures and sometimes even stations of the cross.

The Eucharistic Liturgy probably ultimately derives from the rite of Antioch and is celebrated in that dialect of Syriac called Syro-Chaldaic (the vernacular of most of the people is Arabic). It is called "The Offering (or Hallowing) of the Holy Apostles" (*i. e.* Addai and Mari, reputed apostles of the East Syrians and Persians), and has two alternative *ana-*

[2] This started the two lines of patriarchs, one Catholic, one Nestorian, which still exist. But curiously enough Soulaka's line since 1670 has reverted to Nestorianism, while the present Catholic patriarch represents the original Nestorian line, Catholic since 1830. From about 1610 till 1660 both lines were Catholic. From 1681 till 1779 there was a third line of patriarchs, who were Catholics.

phoras, "of Theodore the Interpreter" (of Mopsuestia) and "of Nestorius". The Catholic Chaldeans naturally do not use these last names but call them "the Second", used on Sundays and feasts from Advent to Palm Sunday, and "the Third", used only five times in the year.

The vestments are similar to those of the Byzantine rite, but without *epimanikia: cotina* (*stikharion;* now generally a Latin alb), *urara* (*orarion*: stole, usually now in the deacon's or western form), *zunara* (*zone*: girdle), and *phaina* or *maaphra* (*phenolion*: chasuble, like a cope without a hood). Bishops have adopted the western mitre, pastoral staff, pectoral cross and ring and have no *omophorion.* The ordinary ecclesiastical dress is a round flat turban, black cassock and over-mantle with wide sleeves. When he has vested, the priest prepares the gifts; the bread resembles a Latin altar-bread but is leavened and has a little salt added; the vessels and accessories are just as in the west.

The Liturgy begins:

Priest: "[3] ✠ In the name of the Father and the Son and the Holy Ghost for ever. Glory to God in the highest (*ter*) and on earth peace and good hope to men, at every season and for ever. Amen. Our Father . . . for thine is the kingdom, the power and the glory for ever and ever. Amen." (The choir meanwhile sings anthems from the Our Father.)

Deacon: "Let us pray. Peace be with us."

Three variable sets of prayers are said, the priest standing in the middle of the sanctuary: "of the Psalms", three of which are recited by the celebrant and ministers (Ps. 1, 150 and 116 on ordinary days), "of the antiphon of the Sanctuary", *e. g.,* on Sundays and feasts of our Lord:

> "Before the glorious throne of thy majesty, O my Lord, and the high and mighty seat of thy honour and the awful judgment seat of the fire of thy love and the absolving altar which thy word hath set up in the place where thy glory dwelleth, we, thy people and the sheep of thy pasture, with thousands of the cherubim singing alleluia and many times ten thousand seraphim

[3] The sign of the cross is now made from left to right.

and archangels calling thee holy, bow down and worship and confess and glorify thee at all times and for ever, O Lord of all, Father, Son and Holy Ghost";

and "of the 'Thee, Lord'", a chant which follows, corresponding to the Byzantine and West Syrian *Monogenes*.

The priest goes up to the altar, incenses it, and pours wine and water into the chalice. The *Trisagion* is sung:

Priest: "Thou, O Lord, art truly the reviver of our bodies, the saviour of our souls, the constant preserver of our lives. Thee, Lord, are we bound to confess and worship and glorify at all times . . . . "

Deacon: "Lift up your voice, O ye people, and praise the living God."

People: "Holy God, holy Strong One, holy Deathless One, have mercy on us." (*ter*)[4]

The epistle (from St. Paul always) is chanted by the deacon from the front of the sanctuary wall; on Sundays and feasts of our Lord there are first two Old Testament lessons. Both are preceded by a prayer and a blessing and the command, "Be silent". Then the deacon sings alleluia thrice and on feasts it is taken up by the choir and a psalm-verse added; he accompanies the celebrant, bearing the gospel-book, to the door of the sanctuary. The priest prays inaudibly, then blesses incense, and the deacon cries:

"Let us stand attentively to hear the holy gospel. Keep still and silent."

Priest: "Peace be with you."

People: "And with thee and with thy spirit."

The celebrant chants the gospel in Syriac or Arabic, according to the language of the people, who reply "Glory to Christ our Lord". While the antiphon of the gospel is being sung and the altar incensed, the deacon, before the sanctuary, recites a litany in the usual form for the Church, the clergy, the faithful, the welfare of the world, the people replying,

[4] The Chaldeans have their own enharmonic chant. Musical instruments, other than cymbals, triangles, etc. are forbidden.

"O, our Lord, have mercy on us" and "Amen".

Deacon: "Bow your heads for the laying on of hands and receive the blessing."

The priest says secretly the prayer "of Imposition of Hands" for mercy and grace for all members of the Church, ending aloud:

"Grant unto us, O my Lord, in thy mercy that we may all, together and equally and for all our days, please thy Godhead by the good works of justice, acceptable and pleasing to the mighty will of thy kingship . . . " *etc.*

Deacon: "Whosoever has not received baptism, let him go out."

Priest: "Whosoever has not received the sign of life, let him depart."

Deacon: "Whosoever has not received [these] let him depart. Go ye, hearers, and watch the doors." [5]

The priest washes his hands and incenses the offerings; takes the chalice in his right and the bread on the paten in his left, crosses his forearms and offers the gifts, saying:

"Let us praise thy Holy Trinity for ever. May Jesus Christ, who gave up himself for our salvation and has commanded us to commemorate his death and resurrection, in his grace and mercy accept this offering from our hands: Amen." (He strikes the paten three times against the chalice, saying each time): "By thy command, O Lord our God, we set and order these glorious, most holy, life-giving and divine mysteries upon thy absolving altar, until the second coming from Heaven of our Lord, to whom be glory for ever and ever."

He lays the gifts on the altar, covers them with a veil, and commemorates Our Lady, the apostles, the patron of the church, the dead and those present. The Antiphon of the Mysteries is sung while the celebrant, bowing profoundly at the foot of the altar-steps, prays for worthiness to sacrifice. Then he returns to the altar and intones the Nicene Creed, the ministers and people taking it up in the plural and with

[5] The dismissal of the catechumens has survived also in the Byzantine and other rites, but the reference to the *audientes* is unique.

Filioque added. He says a prayer, "Praise to thee, who gathers in the lost" and to the ministers, "Bless, O my Lord.[6] Brethren, pray for me that this offering may be fulfilled at my hands," to which they reply:

> "May God, the Lord of all, empower thee to perfect his will and accept thine offering and be well pleased with thy sacrifice, for us and for thyself and for the four corners of the world, by the grace of his mercy for ever. Amen."

The celebrant says secretly a final prayer for forgiveness of sin and begins the *anaphora* of the blessed apostles Addai and Mari.

Beginning aloud "Bless, O my Lord" (*ter*), he says two prayers silently, crosses himself, and sings: "Peace be with you."[7]

> People: "And with thee and with thy spirit."
> Deacon: "Give peace one to another in the love of Christ."

He kisses the altar and the celebrant's hand and at the door of the sanctuary a worthy layman puts his hands in those of the deacon and then kisses his own; the kiss of peace is thus passed on among the people.

> Deacon: "May this offering be accepted for us all and for all katholikoi, bishops, priests and deacons and for all the faithful departed, and for the life and peace of the world and for the cycle of the year that it may be blessed by thy grace and for the whole body of the children of the church and for all thy servants who now stand before thee."
> Priest: (to the deacon): "Christ strengthen thee always to do his will." Then, "The grace of our Lord Jesus Christ and the charity of God the Father and the fellowship of the Holy Ghost, be with us all for ever." (Amen). "Lift up your minds."
> People: "Unto thee, O God of Abraham, of Isaac and of Israel, O glorious king."
> Priest: "The sacrifice is offered to God, the Lord of all."
> People: "It is right and just."
> Deacon: "Peace be with us."

[6] This is not equivalent to *Iube domne benedicere;* it is addressed to God.
[7] If there is a bishop present, he gives this blessing.

The priest kneels and says a prayer in a low voice, then rises, lifts up his hands and says the preface, but inaudibly; at the *Sanctus* and *Benedictus* he raises his voice, and bows low at the word "holy", and formulates the intention for which he offers the sacrifice. Then he recites aloud the words of institution (nearly as in the Roman Mass, but without genuflections or elevations at the consecration);[8] he continues in a low voice, praying for the Church, the pope, the patriarch, bishop and clergy, the faithful and all humankind.

> ". . . may this offering be accepted for the whole holy Catholic Church, that it may be established immovably; for priests and kings and rulers; for the poor and needy and troubled; for those that mourn, who are in distress or difficulty; for all the departed who have gone from amongst us; and for all those who stand before thine altar . . . "

Then follows the *epiklesis:*

> "May thy holy spirit, O my Lord, come upon this sacrifice of thy servants blessing and hallowing it, that it may be to us for the forgiveness of sin, for the hope of the final resurrection, and for new life in the Kingdom of Heaven with all those who have been pleasing to thee; we beseech thee. For all this great and wonderful providence, so kind toward us, we worship thee, we glorify thee without ceasing in the holy Church, redeemed by the blood of thy Christ";

and the eucharistic prayer is finished with the words: "Sending up glory and honour and confession and worship to thy living and holy and life-giving Name, now, always and for ever," to which the people answer "Amen."

After prayers for peace and of thanks, followed by verses of Psalms 50 and 122, the priest raises his hands toward heaven three times, crosses them on his breast, kisses the altar first in the middle and then at the right and left corners, and elevates the Sacred Body, over which he makes the gesture of kissing four times, in the form of a cross, and saying: "Praise be to

[8] The Nestorian books have not the words of institution (unless inserted by their Anglican patrons). For a brief discussion of this, see Fortesque, *The Lesser Eastern Churches*, London, 1913, pp. 155-6, and *cf.* Rahmani, *Liturgies Orientales et Occidentales*, Beirut, 1929, p. 365 *etc.*

Thee, O Lord Jesus Christ, and worship to Thy might for ever. Amen." The breaking and commixture is a complicated rite, including the breaking of the Host into two parts and their union by touching along the line of division,[9] and is followed by the elevation of the Chalice. He signs himself, "✠The Grace of our Lord Jesus Christ . . ." and prays secretly for mercy, striking his breast five times, while the deacon invites to communion:

> "Let us in awe and reverence draw near to the mysteries of the precious Body and Blood of our Saviour. With a pure heart and true faith let us remember his passion and resurrection," *etc.*

Our Father, with its doxology is said aloud by the people, the priest saying its introduction aloud and its embolism inaudibly.

Priest: "Peace be with you."
People: "And with thee and thy spirit."
Priest: "Holy things to the holy."
People: "One Father is holy, one Son is holy, one Spirit is holy. Glory be . . . Amen."

With the chalice in his left-hand and holding the Host above it he turns sufficiently to enable the people to see them and says, "Behold the Lamb of God who takes away all the sins of the world" (*ter*). The choir sings the Hymn of the Altar and the priest communicates himself. The people receive Holy Communion at the sanctuary-door, now usually in one kind only, but sometimes in both kinds, the Host dipped in the chalice, or separately, as the Nestorians always do: "The Body of our Lord is given to the devout believer for the forgiveness of sins."

> "May the mysteries which we have received with faith be to us, O Lord, for the forgiveness of sins" *etc.*,

and the deacon invites the people to praise and thanksgiving while the celebrant cleanses the vessels and takes the ablutions. Then he says aloud the thanksgiving prayers, ending with Our Father, and, standing at the sanctuary-door, recites the conclusions of the Liturgy in a variable form and blesses and dismisses the people. On ordinary days:

[9] In the west this ceremony had place in the ancient Celtic rite.

> "May our Lord Jesus Christ, whom we have served and celebrated and honoured in his holy, glorious, life-giving and divine mysteries, in his grace and mercies make us worthy of the beauty and glory of his kingdom and of joy with his angels and to have guiltless faces before him, standing at his right hand in the Jerusalem which is above. To him be praise and may the right hand of his providence be upon us and all creatures, now and always and for ever." People: "Amen."

They depart in peace.

The Chaldean *Divine Office* consists of only three "hours", the Evening, Night, and Morning Offices, to which the Antonian monks add "little hours". They are made up of a considerable number of psalms, with hymns, prayers and litanies; the Creed and the *Angelus* are said after the Evening and Morning Offices. The Psalter is spread over a week. After the Ascension the office is recited not in church but in the courtyard. The rite of *Baptism* is very long, being modeled on the Eucharistic Liturgy, with litanies, prayers and lessons. The renunciations, profession of faith, etc., are added from the *Rituale Romanum.* The child is anointed all over with Chrism and immersed three times, with the words: "*N.,* be baptized in the name, etc., Amen." *Confirmation* follows at once, the priest anointing the child between the eyes, saying: "N., is signed and confirmed in the name, etc., Amen." *Penance* is administered practically as in the Latin rite, and confessional-boxes are now in use. *Holy Anointing* (Extreme Unction) consists of the Our Father, a prayer to Jesus Christ, the *Trisagion* and two psalms, with anointing of the mouth, eyes, ears, nostrils and hands; but in some dioceses the Roman ritual has been substituted. There are five *Orders,* lector and subdeacon (minor), deacon, priest and bishop (Major). Archdeacons and archbishops are elevated by a similar rite. *Marriage* resembles the Byzantine ceremony and includes the usual eastern crowning of the couple. The *Calendar* divides the year into three unequal parts; there are few saints' days and feasts and many of the chief ones are movable, occurring generally on Fridays. The modern western feasts of Corpus

Christi, the Sacred Heart, St. Joseph, the Holy Rosary and Our Lady's Garment (the scapular of Mount Carmel) have been adopted, together with the popular devotions connected with them. The fast of Lent lasts seven weeks, all food, drink and tobacco being forbidden till noon; the fast of the Apostles Peter and Paul, two days; of Our Lady, 1-14 August; and of the Ninivites (three days); all Wednesdays and Fridays are days of abstinence, except from Christmas to the Epiphany and in paschal time.

DONALD ATTWATER

London, England.

Analecta

SACRA CONGREGATIO CONCILII.

PRINCIPIS ALBERTEN. ET SASKATOONEN.: MISSAE PRO POPULO

Die 5 Martii 1932

SPECIES FACTI.—In dioecesi Principis Alberten. et Saskatoonen., in regione Canadensi, huic Sacrae Congregationi ab Episcopo relatum est plures esse paroecias *de facto,* seu absque erectionis canonicae decreto, anteactis temporibus constitutas, quarum reditus voluntariis fidelium oblationibus, in synodo dioecesana praefinitis, constant. Exinde dubium exortum est, utrum earum rectores, uti vere parochi, obligatione teneantur Missam applicandi pro populo.

Eadem quaestio fit de vicariis perpetuis, quorum ecclesiae, quamvis in paroecias nondum sint erectae, proprium tamen habent seiunctum territorium, atque a paroecia matrici omnino sunt separatae atque independentes.

AD IUS QUOD SPECTAT.—Paroeciae de quibus agitur, ideo dicuntur canonice non erectae, quia defuit formale erectionis canonicae decretum, earumque circumscriptio *de facto* tantum constituta reperitur.

Iamvero, ut aliqua paroecia, arguit Episcopus, in ecclesia constituatur, opus est, ex praescripto canonis 687 Codicis I. C., hoc erectionis decreto quo et personam iuridicam acquirat, et eiusdem populus et fines describantur (can. 1418), qui nulli praescriptioni unquam sunt obnoxii (can. 1509, 4). Quapropter, hoc inexistente, non videntur huiusmodi ecclesiarum rectores ex iustitia teneri ad Missam applicandam pro populo,

cui obligationi subsunt ii tantummodo qui vere sunt parochi, ut statuitur in can. 475 § 2, et 476 § 6. Nec iuvat in casu morem vel consuetudinem inductam memorare, quae, attenta recenti dioecesis constitutione, ob brevis temporis lapsum, legitima esse nequit.

Attamen, etsi paroecia ordinario erigatur et erigenda sit per formale erectionis decretum, ad validam tamen eiusdem erectionem hoc decretum necessarium esse non videtur. Neque ius vetus, neque ius quo utimur, nempe Codicis, ad validitatem erectionis hoc postulat, et compertum est nullitatem cuiuslibet actus esse odiosam, eamque non praesumi, sed perspicue probandam (can. 11, 1680 § 1).

Canonica enim paroeciarum constitutio, ut patet ex litteris S. C. Concilii diei 18 martii 1881 (*Collectanea S. C. de Prop. Fide,* II, n. 1548) non desumitur tantum ex formali erectionis decreto, sed colligitur et probatur quoque ex pluribus elementis, quibus paroecia ipsa de facto coalescit, nimirum ex certo territorio certis limitibus circumscripto, ex coetu fidelium, ex rectore seu parocho animarum curam gerente, et tandem ex Episcopi auctoritate, hanc iuridicam condicionem servante et probante, uti est in Ferraris (*Bibl. can.,* v. *parochia,* n. 10 ss.), qui docet: "Primo igitur requiritur ut auctoritate Papae vel Episcopi sit erecta . . . ; erecta tamen praesumitur auctoritate Papae vel Episcopi *ex lapsu temporis,* quo rector ecclesiae publice divina officia peregit, Sacramenta administravit, ac reliqua parochialia praestitit et recepit". Quapropter, si huiusmodi paroeciae ante Codicem certo habebantur ut canonice erectae, proindeque tamquam personae morales, haec iuridica condicio non immutata est iure per Codicem inducto, tum quia lex respicit futura, non praeterita (can. 10), tum quia iura aliis quaesita Codex minime sustulit (can. 4), tum demum quia persona moralis natura sua est perpetua (can. 102 § 1).

Nec contra hanc doctrinam, huc usque traditam, aliquid colligitur ex memoratis canonibus 687 et 1418 Codicis I. C., atque ex decreto S. Congr. Consistorialis diei 1 Augusti 1919 (*Acta A. S.,* XI, p. 346). Equidem, can. 687 agit unice de piis fidelium associationibus, quarum aliae possunt esse in personam moralem constitutae, aliae ab ecclesiastica auctoritate approbatae vel commendatae. Nec semper ex iure Codicis, et necessario, requiritur decretum formale ad personam moralem, sive collegialem, sive non collegialem, constituendam, cum in

can. 100 § 1, *ex ipso iuris praescripto* hanc aliquando consequi posse expresse statuatur.

Quare duplex modus seu causa personalitatis iuridicae: decretum formale, et iuris praescriptum seu lex. Quando personalitas oritur *ex lege,* interdum expressis verbis memoratur, interdum nonnisi *indirecte* est colligenda, nimirum ex eo quod institutum sive consociatio, quocumque nomine vocetur, capax iuris edicitur (cfr. can. 324, 531, etc.).

Canon 1418 loquitur de instrumento constitutionis beneficii, quod, proprie loquendi idem non est ac decretum formale erectionis, quodque requiritur quidem *ex praecepto,* non tamen ad *valorem* constitutionis ipsius beneficii. Idemque tenendum est de memorato decreto Sacrae Congregationis Consistorialis diei 1 Augusti 1919.

Haec omnia confirmantur in casu litteris quibus huiusmodi rectores ad curam animarum gerendam instituuntur et deputantur, in quibus sermo fit de paroecia; de iuribus seu facultatibus, rectoribus paroeciarum iure communi concessis; de professione fidei quam emittere tenentur parochi ex praescripto can. 1406 § 1 n. 7; de territorio demum circumscripto, peculiari uniuscuiusque rectoris curae commisso. Quae uni paroeciae canonice erectae applicantur; erectio proinde paroeciae habetur ex auctoritate, seu ex decreto Ordinarii.

Quod vicarias perpetuas tandem spectat, hoc unum est videndum, num earundem rectores plena potestate paroeciali, necne, sint praediti. Cum enim iura et officia vicariorum paroecialium desumantur plerumque ex litteris deputationis, ex statutis dioecesanis, et ex ipsius parochi commissione (can. 474-476), si hac plena potestate ii potiuntur, parochis revera aequiparantur ad normam can. 451 § 2 n. 2. Nihil proinde dubii est quominus et oneri Missam applicandi pro populo teneantur.

RESOLUTIO.—His omnibus perpensis, in plenariis comitiis huius Sacrae Congregationis, die 5 Martii 1932 habitis, proposita sunt haec dubia solvenda:

I. *An parochi teneantur ad Missam pro populo applicandam, in casu.*

II. *An vicarii perpetui eadem obligatione teneantur, in casu.*

Et Emi Patres responderunt:

Ad I. *Affirmative.*

Ad II. *Affirmative, si plena potestate paroeciali sint praediti.*

Facta autem de hisce Ssmo Dno Nostro div. Prov. Pio Pp. XI relatione per subscriptum huius Sacrae Congregationis Secretarium in Audientia diei 20 Martii 1932, Sanctitas Sua has resolutiones approbare et confirmare dignata est.

I. BRUNO, *Secretarius.*

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS.

DECRETUM: CANONICE ERIGITUR ROMAE PENES PONT. ATHENAEUM URBANIANUM INSTITUTUM MISSIONALE SCIENTIFICUM CUM IURE GRADUS CONFERENDI.

Ut sacrorum alumni, quos Dominus ad Evangelium inter Gentes praedicandum advocet, in omnibus disciplinis, tum sacris cum profanis, quae Missionariis opus sint, erudiantur, Emus D. Cardinalis Praefectus Sacrae Congregationis de Propaganda Fide suppliciter postulavit ut Institutum Missionale Scientificum, penes Pontificium Athenaeum Urbanianum nuperrime conditum, canonica erectione rite donaretur, facta eidem in perpetuum potestate gradus academicos conferendi. Summus Pontifex Pius PP. XI feliciter regnans, referente infrascripto Cardinali Sacrae huius Congregationis Praefecto, petitionem benevolenti animo excepit eidemque satisfieri iussit.

Quapropter haec Sacra Congregatio praesenti decreto Institutum Missionale Scientificum apud Pontificium Athenaeum Urbanianum canonice erigit atque erectum declarat cum iure gradus academicos conferendi secundum Statuta ab hoc Sacro Dicasterio approbata. Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus Sancti Callisti, die 1ª Septembris 1933.

C. CARD. BISLETI, *Praefectus.*

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

I.

DECLARATIO DE CLAUSULIS "VISITANDI ECCLESIAM VEL ORATORIUM" ET "PRECANDI AD MENTEM SUMMI PONTIFICIS".

Disputantibus nec in eamdem sententiam convenientibus viris doctis circa sensum ac vim clausularum "visitandi ecclesiam

aut oratorium publicum vel (pro legitime utentibus) semi-publicum" et "precandi ad mentem Summi Pontificis", quae indulgentiarum concessionibus non raro addi solent, Ssmus D. N. Pius divina Providentia PP. XI, ad instantiam infra scripti Cardinalis Paenitentiarii Maioris, in audientiis, die 16 Iunii ac die 8 Iulii c. a. eidem impertitis, ad omnem in posterum dubietatem anxietatemque auferendam benigne declarare dignatus est, per visitationem ecclesiae vel (ut supra) oratorii, intelligi "accessum ad hoc vel ad illam saltem cum intentione quadam generali seu implicita honorandi Deum in se vel in Sanctis suis, aliqua adhibita prece, et quidem prece praescripta, si aliqua imposita fuit ab indulgentiae largitore, vel aliqua qualibet sive orali sive etiam mentali pro cuiusque pietate ac devotione"; clausulae vero "precandi ad mentem Summi Pontificis" plane satisfieri adiiciendo ceteris operibus praescriptis recitationem ad eam mentem unius, ut aiunt, *Pater, Ave* et *Gloria,* relicta tamen libertate singulis fidelibus, ad normam can 934 § 1, quamlibet aliam orationem recitandi iuxta uniuscuiusque pietatem aut devotionem erga Romanum Pontificem.

Datum Romae, ex Sacra Paenitentiaria Apostolica, die 20 Septembris 1933.

L. Card. Lauri, *Paenitentiarius Maior.*

II.

Invocatio Beatae Mariae Virgini indulgentiis ditatur.

Ssmus D. N. Pius div. Prov. Pp. XI, in audientia infra scripto Cardinali Paenitentiario Maiori die 21 Iulii c. a. concessa, omnibus christifidelibus benigne largiri dignatus est *indulgentiam partialem trecentorum dierum* toties lucrandam quoties invocationem *Maria, Mater gratiae, Mater misericordiae, Tu nos ab hoste protege et mortis hora suscipe* saltem corde contrito recitaverint et *plenariam* suetis conditionibus semel in mense acquirendam, si quotidie per integrum mensem eamdem recitationem persolverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione et contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus S. Paenitentiariae, die 25 Septembris 1933.

L. Card. Lauri, *Paenitentiarius Maior.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF THE COUNCIL resolves that pastors of parishes which are not canonically erected, but which are parishes *de facto,* as well as *vicarii perpetui,* are bound to apply the *Missa pro populo.* (See pp. 628-630 for comment on this resolution of the S. Congregation.)

SACRED CONGREGATION ON SEMINARIES AND UNIVERSITIES decrees the canonical erection of the Institutum Missionale Scientificum at the Pontificium Athenaeum Urbanianum, and grants it the right to confer academic degrees.

SACRED APOSTOLIC PENITENTIARY:

1. Defines the meaning of the clauses—" visit to a church or oratory ", and " prayer for the Sovereign Pontiff's intention " —that are frequently added as conditions to grants of indulgences.

The visit in question is to be understood as admittance to a church or an oratory, at least with a general or implied intention of honoring God in Himself or in His Saints, a prayer meantime being offered up, and this the prescribed prayer if the grantor of the indulgence imposed one, or any such prayer, oral or mental, as one's devotion may dictate.

To satisfy the condition of " prayer for the Pope's intention ", it suffices to add to the other prescribed exercises the recitation of *one* Pater, Ave and Gloria for the Holy Father's intention; and it rests with the individual, in accordance with can. 934, § 1, to recite any other prayer that his esteem for and attachment to the Roman Pontiff may suggest.

2. A partial indulgence of three hundred days may be gained as often as one recites, in a penitent spirit, the invoca-

tion: "*Maria, Mater gratiae, Mater misericordiae, Tu nos ab hoste protege et mortis hora suscipe*"; and a plenary indulgence may be gained once a month, on the usual conditions, by those who recite the same invocation daily during the month.

PROPHECIES CONCERNING THE ADVENT OF CHRIST.

The expectation of an extraordinary person who should arise in Judea, and be the instrument of great improvements in the manners and condition of mankind, was almost if not altogether universal at the time of our Saviour's birth. The idea had been gradually spreading and getting strength for sometime before the Nativity.

The fourth Eclogue of Virgil has long been noted for its resemblance in spirit and diction to the Hebrew prophets. It was written near the end of the year of Rome 714, and about the time when Antony and Octavius parted the Roman world between them. At this period, Octavius and Pollio, often enemies, were for a short season friends. As a seal of their pacification, at Brundusium, Octavius had married Scribona, the sister of Pompey's wife; and very soon after her marriage she gave promise of issue. Virgil saw fit for his own purposes, to take it for granted that this expected child would be a son, and to weave into the web of his destiny the gorgeous anticipations of this Eclogue. His poetic gifts, however, were evidently superior to his prophetic powers. The child proved to be a daughter, and she, ill-starred and infamous. There can be no doubt, however, that Virgil drew his poetic inspiration here, from the fount of Hebrew prophecy. This he might have learned of Herod, who was Pollio's friend, and who is well known to have feared the speedy advent of the Messiah; or he may have learnt it from the Sybylline oracles.

It thus appears that this Eclogue is no more than an ingenious application of Hebrew prophecy to Roman affairs, for purposes of flattery. If the idea of this Eclogue was drawn from the Sybylline books, we can still account for its Jewish origin. The ancient Sybylline books were destroyed before Virgil's time, about the year of Rome 650, and by order of the Senate were replaced by other collections. We may well suppose that portions of the Hebrew prophets were in the collection.

This view is confirmed by the fact that both Tacitus and Suetonius have left record of an expectation, widely diffused through the East, that some one should arise out of Judea, and attain to universal dominion. Neither Roman habits nor Roman pride would naturally ascribe such a distinction to Judea rather than to Rome. There was some powerful cause for it, and that cause can scarcely be other than the prevailing understanding of the intimations in certain passages existing in the Hebrew Scriptures. Those passages, then, produced in the world an expectation of some remarkable personage, who should arise in Judea, about that time, and exercise a mighty influence in shaping the world's destiny; not by the Roman means of force and conquest, but by peace and justice. This is a true and sufficient test of their prophetic nature. It was not the natural anticipations of men which would have selected either that country, or those means, but the prophetic voice of God in the Old Testament that produced, as His providence so gloriously and amply fulfilled, this expectation.

It is a matter not to be overlooked that these Old Testament prophecies, contrary to the general narrowness of Jewish conceptions, represent all as sharing in the blessings brought by the Messiah. All people of the earth are to be blessed in Him. But it will be asked: How did it happen, if there was in the Old Testament a prophecy of Christ, clear, distinct, and intelligible, that when He came, men did not recognize Him, and believe in Him? We answer that the faith which could lead men to expect such a being might very naturally not be strong enough to induce them to receive Him, for it is no new thing that men should speculatively receive truths which they do not make practical. That the idea of a suffering Messiah was not unknown to the Jews, some of their most ancient Rabbins will give witness. But when Christ appeared, they do not seem to have considered this. The national mind would pass lightly over any idea of this kind, and dwell on any passages which promised worldly success and grandeur. Their ideas of grandeur and success were prone to seek their symbols in the swords of conquerors and the regalia of kings. The more nearly any passage conforms to these feelings, the more exclusively would their minds fasten upon it and the more literally would they interpret it.

We pass next to consider the facts which originated, sustained, and justified the expectation of the nations. In the Book of Genesis is the record of a general curse pronounced on man and woman. They had fallen under the dominion of sin and evil, of which the serpent stands as the symbol. They who, gazing upon the sun in its splendor, had first seen a dark cloud pass over it, quench its beams, devour its light, and apparently swallow up its whole substance, might well mourn it as forever lost, and feel a trembling horror at the sight. Not less when innocence had fled, and guilt stood in its place, when death's dark cloud had brought sudden midnight on life's fair beams, might they think the horror and loss eternal, and bewail them with a boundless anguish. The serpent has the ascendancy and no limit appears to it. But then is the promise made that the seed of the woman shall bruise the serpent's head. This declaration is of the most general kind. It does not say when, how, where, whether by an individual or multitude. Yet it stands as a promise. Spoken in that hour of darkness, it assures them and theirs that evil shall not always bear the sway. It has disappointed no hope, it has proved true—true in Jesus Christ. True in a large, noble and benign sense, worthy of the Being who uttered it, commensurate to the extent of that widespreading ruin amidst whose first germinating seeds it was spoken. Who can tell how much the hope produced by that promise, has done to cheer, to uphold, and to bless sorrowing humanity?

We may now consider a promise made to Abraham. "In thee shall all the kindred of the earth be blessed." Blessed, how, when, to what amount? It does not say. The doubter then will cry out, "It is nothing worth." But pause. Was it not fitted to excite hope in the human family? Dare we deny that in Abraham's seed there did not come upon all an inestimable blessing? This promise fixes two things: first, a blessing to all; second, it shall come to Abraham's seed—as after events fixed it—in Judea. Such a promise must have excited much undefined hope; yet has its fulfilment disappointed no reasonable expectation. It has been kept in a manner proper to the glory of Him who made it. It has, then, one of His great attributes, truth — grand, majestic truth.

Jacob, when near his death, prophesies to his sons saying: "The sceptre shall not be taken away from Judah—till he come that is to be sent, and he shall be the expectation of nations." The first text we adverted to contained only a general promise of the bruising of the serpent's head by the seed of the woman; a promise somewhat vague and general, though hopeful. The second text particularizes the seed of Abraham, and promises a blessing in that seed to all the kindred of the earth, whether by one individual or many. This, the third, restricts and so defines the promise to one personage, who should fulfil it; also as to the time, that it shall be before the sceptre shall depart finally from Judah; and that He shall be the expectation of nations. We have already assurance that the promise to the first pair should be fulfilled by an individual, and that he should be a Hebrew, and that the few families who heard the promise shall become a nation before he came, and that they shall not cease to be such until he came; in other words, that Jew and Gentile shall be blessed in him. All this is fulfilled signally in Jesus Christ. Soon after His coming the Jewish state became a Roman province, and not many years passed before it was destroyed. The genealogies of the tribes were lost, so that Judah cannot be distinguished from the others.

In the prophetic language of the prophet Isaias we find a perfect, comprehensive compendium of the life, character and mission of our Blessed Lord. Like the other promises which we have considered, it is not Jewish, but catholic in its scope. He is not the Saviour of the Jews, nor a king of Jews, but a Saviour of men. We find this many times expressed in Isaias, a book professedly prophetic. It was delivered among a people recognizing and expecting grand and special interferences of Divine Providence; who had received previous promises of a universal blessing to come to their nation through one who should appear. The very air and diction of this book are worthy of the subject revealed, and of God the revealer, if such a thing can be said of aught ever uttered in human speech. Finally, lofty as are its diction and the hopes it inspired, we can find for it a loftier fulfilment in Jesus Christ, the Saviour of the world.

Into the chronological arcana of the seventy weeks of Daniel, it would profit little for us to attempt to go. We would, however, call to mind a few simple facts. First, we have here the name Messiah twice used, which is the appellation given by the Jews to their expected king; secondly, this is the only book which preannounces the time of the Messiah's appearance. That it was intelligible to the people of those times is evident from the universal expectation of the speedy advent of the Messiah, about the period when He actually appeared. The prophecy has satisfied the plain demands of common sense, in producing amongst those to whom it was delivered, and among their successors, the expectation of the advent of the Messiah, near a certain definite point of time: 1. He shall come: 2. He shall come at such a time. That this prophecy was fulfilled in both points of this expectation, it is easy to show.

Pausing here, let us sum up the testimony we have adduced: 1. There was a general expectation, both among Jews and Gentiles, about the time of Christ's advent, that a great personage should arise in Judea, and attain to universal dominion. 2. Revelation aside, there was no good reason to expect such a personage; no reason to expect him in that more than in any other age; and less reason by far to expect him in Judea, than elsewhere. 3. In the sacred books of a nation, living in this land, singular in worshipping only one God, claiming also special interpositions of His providence in their behalf, mention is made of one to arise in their tribes in whom should be a remedy for universal evil, and a blessing for all the kindred of the earth; who should suffer and be humiliated, not for his own sins, but for those of others, and be satisfied with the fruits of his sufferings. The time of his coming was also announced. 4. Among the people did arise one, about the expected time, plenarily fulfilling those promises in letter and spirit, and declaring that they related to him, and showing, in precept and act, a spirit worthy of both the author and the subject of those ancient prophecies. The question now recurs: Were those ancient oracles prophecies of Him? To that question we think no further or formal answer is needed.

JOHN P. LENAHAN, CONGR. ORAT.

PARISH VIGILS OF REPARATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In a recent number of a certain "Monthly Church Bulletin" was an explanation of the origin of the Forty Hours Devotion. Briefly it stated that this devotion grew out of a desire to make reparation for the excesses of the carnival or Mardi Gras celebrations of the sixteenth century. Now the bulk of American Catholics have only a vague notion of the meaning of "carnivale" or "Mardi Gras" in the Renaissance sense of the terms, but they are well aware of the excesses of modern paganism. Reparation is likewise something with which great numbers of our devout people are acquainted. Perhaps that is why not only the Forty Hours but every other form of adoration of the Blessed Sacrament finds them so alert and responsive.

One advantage which they should derive from living in a pagan milieu is an intense and practical realization of the need they have of Christ at all times and places. Being Christians, that is individuals belonging to Christ, living with the Christ-life of sanctifying grace, they should do everything, no matter how ordinary or commonplace, "through Him and with Him and in Him". However there is always the danger of compromising with the low moral standards and manners of those among whom we live. There is not a great deal of difference between the confetti-throwing, horn-blowing parties and celebrations of our own day and the carnival and Mardi Gras of the sixteenth century and after, or in some respects with the bacchanals of the Romans. From all these, Christians, simply because they are such, must stand resolutely apart. They know that such things are vicious sin. Sin is an outrage against Christ. They must do what they can to repair that outrage.

One of the most natural and consoling forms of reparation is that of adoration of the Blessed Sacrament. It is the answer of the Catholic heart to that complaint of our Saviour, "Could'st thou not watch one hour with Me?" After all, He asks so little and gives so much. He appreciates each trifling thing we do for Him. When so many thousands of souls made in His image and destined to enjoy His company forever

continually offend Him, how great is the solace which He receives from those that are loyal and sympathetic. The avidity of the faithful for Eucharistic adoration is one of the striking spiritual phenomena of our times. Numerous congregations of religious men and women have been founded whose chief purpose is to keep perpetual watch before Christ in the tabernacle. Societies of the laity as well as individuals keep tryst with the Master by night and by day. In Paris at the great basilica of the Sacred Heart on Montmartre there is a nightly guard of honor of men who watch and pray, making reparation for the revelings of the district in which the shrine is located.

On New Year's Day of this year the writer passed a down-town church when the congregation attending the five o'clock Mass was dispersing. Many of the crowd had evidently just come from the all-night celebrations in the nearby hotels. To the credit of these people it must be said that they thought of their obligation to assist at Mass. But the evidences of drinking on the part of so many, the reveling looks of all; the women in evening gowns with their escorts' scarfs as head-gear; the men boisterous—gave the whole scene an incongrous and un-Christian aspect. These Catholics had been watching out one of the saddest and hardest years in the history of our country. Admitting that their parties had perhaps nothing of sin in them, still they were surrounded by wild pagan orgies that provoked the anger of God. Would it not have been vastly better had they joined the great Te Deum of the Church in thanksgiving for all the graces and blessings of the year just ended? Would it not have been more fitting had they prepared for their New Year's Holy Communion in a spirit of quiet trustfulness and confidence in God?

Out of these reflexions grows the thought of a parish vigil of reparation on the last day of the year. The great majority of the parishioners in most parishes would react generously to the suggestion that they spend the last hours of the year in Eucharistic adoration. The Sacred Heart would certainly bless the individuals, families, parishes and dioceses making such an endeavor at reparation. Rich graces would be sure to follow this public act of penance and piety. The difference between Catholics, vitalized with the precious Christ-life of

sanctifying grace, and the pagans among whom they live would be stressed and emphasized in the sight of God and man. Those who had spent the period in company with their Eucharistic King would experience a new and deep spiritual satisfaction that would make this feast of the Redeemer the great day that it really is.

The realization and experience of the spiritual benefits to be derived from such a practice would make feasible an extension of the plan to include four vigils a year. This would not seem too ambitious when it is remembered that most parishes in the cities have the Holy Thursday adoration extending through the night. A third might well be had on the eve and the Feast of the Sacred Heart, and a fourth on the eve and the Feast of Christ the King. Adorers could easily be enlisted from the Holy Name Society, the St. Vincent de Paul Society, and the various Sodalities of men, women and children. The penance and self-sacrifice required for these vigils, especially for the night watches, and the closeness to Christ in the Blessed Sacrament which they demand and foster would soon generate a marked spirit of fervor among the people. It is safe to say that the permission of the Ordinary of the diocese could easily be obtained.

As the Christians of the first centuries led an intensely Eucharistic life, so must we amid the irreligion and immorality surrounding us. In the Eucharist we have a sure pledge of victory. Since the day of the promulgation of the Decree on Frequent and Early Communion this great truth has taken hold ever more strongly of the minds and wills of Catholics. In a recent decree establishing the Confraternity of the Blessed Sacrament in all the parishes of his archdiocese, Archbishop Glennon interprets well the eagerness of the people to show their loyalty to Christ the King. "We heartily commend this Confraternity to the clergy and the laity," says His Excellency, "and urge all to do what they can to make it flourish. In these days of increasing devotion to the Blessed Sacrament zealous priests will devise means to this end without detailed or specific instructions, and the faithful will very joyously join them in their worthy efforts, especially those who have pledged themselves to attend church for adoration during the solemn Benediction of the Most Blessed Sacrament." How whole-

heartedly the faithful enter into such projects is shown from the decision of Bishop Vehr, of Denver, to have daily exposition in one of the downtown churches of his city in order that the people might avail themselves of "this unusual opportunity of grace". The thousands of workers who visited the church daily during Lent gave sufficient surety that daily exposition would be welcomed and appreciated. Such would be the normal reaction of the people anywhere.

"To be with Christ" is not only our ultimate goal, but it must be our ordinary state. His Eucharistic Presence in our midst makes this astonishingly easy. He is ever near us. We can approach Him with much greater facility than if we had lived when He walked the roadways of Palestine. Following this approach of body there should be that union of heart which He desires. We will what He wills, and not otherwise. Our supreme concern is that our hearts be "right with His Heart".

SACERDOS.

DOMESTIC PRELATES AND RESERVATION OF THEIR BENEFICES.

In the October issue, p. 433, under section 3, II, domestic prelates as well as papal chamberlains were said to be appointed only for the life of the Pontiff who so honored them. This is true of papal chamberlains. But domestic prelates are raised to this rank and honor for their entire life: they do not (as the phrase goes) "die with the Pope," but retain their rank and title even after his death so long as they live.[1] It is necessary to modify the statement referred to, as to the extent to which their benefices are reserved. Any benefice they hold is reserved to the Holy See, not only if it becomes vacant during the reign of the Pope who elevated them to the rank of domestic prelates (as was there stated), but also if it becomes vacant later.

What was said regarding the reservation of benefices held by protonotaries apostolic or by papal chamberlains respectively stands without change.

[1] J. A. Nainfa, *Costume of Prelates*, (new and revised ed., Baltimore: John Murphy Co., 1926), p. 24.

ANOTHER DECLARATION REGARDING THE MISSA PRO POPULO.

The Sacred Congregation of the Council under date of 5 March, 1932, answered two questions raised by the Bishop of Prince Albert and Saskatoon concerning the *Missa pro populo*.[1] They are contained in a *private* rescript which as such does not apply to any other diocese (cf. can. 17 § 3). Nevertheless it will be of interest to our readers on several counts.

The reasons presented by the Bishop of that Canadian diocese as militating against the obligation of his pastors to apply the *Missa pro populo* are among the most forceful urged to prove that pastors in this country are free from that obligation, viz. that (1) no formal decree of canonical erection of the parishes was issued and (2) the boundaries were not determined by decree. The observations prefixed to the replies of the Sacred Congregation point out that a formal decree is indeed prescribed, but not for the validity of the erection of the parish. So, too, the boundaries of the parish might be fixed not only by the formal decree erecting the parish but also by other actual observances. These rebuttals upon which the Sacred Congregation based its conclusions in the case will serve to enlighten those who cannot see a conclusive proof for the actual existence of canonical parishes in the United States in the decree of the Consistorial Congregation of 1 August, 1919,[2] or in the letter of the Apostolic Delegate of 10 November, 1922, embodying the replies of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code issued 26 September, 1921. The conditions prevailing in the Canadian diocese appear to be practically the same as in this country; the reasons advanced against the existence of canonical parishes there are for the most part the same as those opposed here. And just as the Sacred Congregation would not recognize any conclusive value in the arguments for that diocese, they can scarcely prevail in this country.

As the reasoning shows that the parishes in the diocese in question are strictly canonical, the reply to the Bishop's first

[1] *Acta Ap. Sedis,* XXV (1933), 436-438. See this number of REVIEW, pp. 613-616.

[2] *Acta Ap. Sedis,* XI (1919), 346-347. See ECCLESIASTICAL REVIEW, LXI (1919), 551-552.

question had to maintain the obligation of his pastors to apply the *Missa pro populo.* Likewise, the same conclusion must be drawn that pastors in this country are bound to offer the *Missa pro populo* in conformity with canon 466.

The second question presented by the Bishop of Prince Albert and Saskatoon has not yet been brought up seriously in this country. In the United States there are "missions", "stations", and the like which the above-mentioned decree of the Consistorial Congregation designates as "subsidiary churches" or "chaplaincies". Some of these are so intimately united to a parish that they constitute merely a part of one unit. But others stand independently; the priest in charge is entrusted with the complete care of the out-mission; he performs the various parochial functions in his own name, assisting, e.g. at marriages just as pastors do. In a word he enjoys full parochial jurisdiction. Similar perpetual parochial vicars enjoying full parochial jurisdiction are found in the diocese of Prince Albert and Saskatoon: and they are considered by the Congregation of the Council as equal to pastors in accordance with canon 451 § 2; and are declared by the Congregation to be bound to apply the *Missa pro populo.*

This reply of the Sacred Congregation provokes the question whether or not in this country priests who are in charge of subsidiary churches and who enjoy full parochial jurisdiction are bound by canon 466 § 1. From the very similarity of the conditions in both countries it would seem to follow that these priests are also to be considered as equal to pastors and therefore bound to apply the *Missa pro populo.* This conclusion seems to receive further confirmation from an earlier declaration of the same Congregation of the Council. In a reply addressed to the Bishop of Breslau, 13 July, 1918,[3] it declared that those priests of the diocese were obliged to apply the *Missa pro populo* who had complete and independent parochial jurisdiction over a separate district, even though this was not yet erected into a parish; but that the same obligation did not bind priests who attended a district which was part of a parish from which it was not at all separated; nor those priests who attended churches whose complete *temporal* administration

[3] *Acta Ap. Sedis,* XI (1919), 46-51.

was in their hands but in which in *spiritual* matters those priests were entirely dependent upon the pastor of the mother church.

This is a question that will sooner or later have to be faced in this country. While neither of these rescripts will lend itself to the certain settlement of the question, so far as it applies to this country, still they do obtrude the question upon our notice. What is more, apparently they lead us also to the conclusion that priests (style them how we may) who have complete parochial jurisdiction over a district separated from any other parish, even though it is not yet itself established as a full-fledged parish, ought to be numbered among those parochial vicars who are according to canon 451 § 2 equivalent to pastors properly so-called and ought therefore to be considered obliged in virtue of canon 466 to apply the *Missa pro populo*. A final and binding answer can be given by the Sacred Congregation of the Council alone.

DIOCESAN DIRECTORS OF CHARITY IN 1910.

In the opening article of this number on the National Conference of Catholic Charities held in New York 1-4 October, 1933, it is stated on page 565 that there was only one Director of Catholic Charities in the United States in 1910. There were actually seven Directors listed in *The Official Catholic Directory* at that time.

THE JUST PRICE AND PROFIT-TAKING.

Qu. This is a case of profit-taking, an imaginary case, of course: simple cases are no longer found in real life.

There is an island with a population of a thousand or thereabouts. The population is made up of farmers and fishermen, with a few tradesmen—a shoemaker, blacksmith, carpenter, etc. One merchant in a general store supplies this population with the goods that have to be brought in.

This merchant finds out that by selling his goods at a price thirty per cent above the figure it costs him to place them in his store, he is as well or better provided for than any of his customers. This supposes, also, that he is not tied to longer hours of work nor to live

under conditions less wholesome in any way than his neighbors. It supposes, also, that in the matter of intelligence, energy, initiative, etc., there are several on the island who are his superiors.

On the other hand, he has no competition. Should he decide to raise the price of his goods enough to give him a clear profit of forty per cent instead of thirty, his customers will pay it. They have no alternative and, besides, they are not likely to be in a position to discover the extent of his profit-taking. The question then is—if the merchant sells at a profit of forty per cent, would he be stealing ten per cent?

Resp. One definite principle available to answer this question is provided by the ancient doctrine of the three grades or degrees of the *justum pretium,* namely, *medium, minimum* and *maximum.* If we assume that the thirty per cent profit represents the medium estimate of a fair price, then forty per cent would carry the selling price considerably beyond the maximum fair price, for none of the authorities admit such a great variation between these two estimates of fair price.

Another principle is the common estimate of what is fair as held by prudent and upright men. Undoubtedly the prudent and upright man in this imaginary community would regard the increased profit and the increased price as unjust.

Still another medieval principle is remuneration which enables one to live in accordance with the standard that is customary among men of his class or occupation. Judged by this test, the specified increase in profits and prices lacks a just basis. In such a community as our inquirer pictures, it would seem that the merchant has a right to expand his standard of living only through the use of more efficient methods and not through the device of compelling his customers to pay more for the necessaries of life. What about his laudable ambition to better his economic and social condition? In the very simple social conditions surrounding him, it would seem that he may not lawfully indulge that ambition at the expense of the rest of the population. This conclusion is not necessarily applicable to a more complex society in which the standards of living and the resources of the customers would be more varied and ample.

EXTORTION BY AGREEMENT TO RAISE PRICES.

Qu. A certain locality is served by two undertakers. They are quite equal to the task and are both receiving a return sufficient for the proper care of their homes and families.

After a time a third undertaker opens up a business in the same locality. Thereafter three families will be looking for support. The population supplying this support has not increased, nor is it likely to increase. The business which came to two undertakers must now be divided among three. The only solution of the difficulty is an agreement among the three to increase charges sufficient to provide for all. This would probably be a rise in charges of fifty per cent.

The effect on the people of the district is to oblige them to support an undertaker whose services are altogether unnecessary. There is no escaping this obligation. The three undertakers have agreed to stand together as to charges. Is this action of the three undertakers a case of unjustly extorting a certain amount from the community?

Resp. Had this combination of morticians raised the price of their services by a small amount, say, five per cent, the additional charge might reasonably be exacted as an enforced act of charity toward the newcomer into the funeral business. There is no available moral principle which would justify an increase of fifty per cent. The consumers of the goods and services required to bury the dead cannot reasonably be required to pay such a large extra price in order to keep the new man in the undertaking business. Therefore, the fifty per cent increase represents an act of extortion, of which all three in the combination are guilty, but particularly the newcomer. If he foresaw this extortionate increase as the inevitable result of his entrance into the undertaking business, his act of entering it was unlawful.

What should the other two have done when they faced his actual entrance with its deplorable consequences? It would seem that, instead of making a combination, they should have competed in reducing prices until some one of the three (preferably the newcomer) was compelled to withdraw. Undoubtedly this would have been hard on the eliminated man, but he is only one person. Those injured by the fifty per cent increase comprise the whole community. They are not under moral obligation to maintain a superfluous undertaker any

more than an employer is obliged to pay wages to an employee whom he does not want or need. Undoubtedly both the community and an employer have obligations of charity, respectively, toward the displaced undertaker and the unemployed man. But these obligations have to be determined and measured by other factors than the desires of men to make a living in a particular business or employment.

VERBAL CURSING AND BLASPHEMY.

Qu. A penitent curses habitually in the Name of God. The cursing is verbal, not a malediction. Hence it is considered *materia levis*. Can there be a blasphemy which is merely verbal?

Resp. Merely to invoke the Name of God in cursing and imprecations and to take His Name in vain, as in ordinary profanity, do not constitute blasphemy, even "in appearance". No form of words is blasphemous unless it expresses irreverence, contempt, or injury directed against God. Moreover, as Tanquerey states, even positive blasphemies may not rarely become venial sins, owing to the defect of advertence. There is not a shadow of reason for treating this penitent "as a habitual sinner in grave matter".

IMMORAL RESORT TO LEGAL TECHNICALITIES.

Qu. A is a dealer in machinery. He sold some machinery to B. B gave A his personal note in payment for the machinery he bought. A sold B's note to C after endorsing it. When the note became due B failed to pay it. Then C tried to force A by law to pay the note given by B.

1. If A made a simple endorsement of the note, that is, omitted adding to his signature the words "without recourse", at the request of C, is A in justice bound to pay that note?

2. If the simple endorsement on the other hand was made freely or out of negligence by A, and C did not insist on or request the omission of the words "without recourse" as a condition for his buying the note, is A held in justice to pay that note?

3. If A's obligation to pay that note rests on a legal technicality, which is the absence of the words "without recourse", may A justly avoid this obligation by some legal device? What is to be said about A's assigning his attachable property to his wife in order to evade the legal steps C takes to force A to pay B's note?

Resp. 1. Obviously A is not in justice bound to pay the note if the formula which puts upon him that legal responsibility was omitted at the request of C. In other words, this action of C can be fairly interpreted as implying the intention to relieve A of both the legal and the moral responsibility. The fact that C changed his mind afterward cannot recreate the obligation which he once cancelled.

2. In the second situation, A is obliged to pay. The fact that the words "without recourse," which would have relieved A of the legal obligation, were omitted, renders him liable according to the terms of the law, for it may be presumed that C had no intention of permitting these words to be added. The general principle applying here is that laws determining ownership bind in conscience when they are enacted for the common good. This particular law comes quite clearly under that head. According to the common opinion of the moral theologians, these laws bind even before the matter has been taken into, and a decision rendered by, a court. Therefore, it is improper to say that A's obligation in the second situation rests on a legal technicality. It is not that at all. It is a reasonable provision for the protection of men who buy obligations or other property of uncertain value.

3. On the face of things, it would seem that if A should utilize the device of transferring his property to his wife in order to evade payment on the note, the action would be fraudulent. It would be an attempt to escape the obligation which the law clearly creates. However, if the court upheld A's right to make such a transfer of property, then it would seem that he would be permitted to take advantage of that legal device. Whether or not a court would so hold depends entirely upon the legislation covering such transfers in the particular state in which the action was brought.

THE PRECEPT OF CHARITY TOWARD GOD.

Qu. 1. How does one fulfil the precept of charity toward God contained in the words "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind? (Matt. 22:37).

Sabetti-Barrett (editio trigesima secunda, p. 169) says that it obliges us to love God above all things "*appretiative*, ut patet ex

lege naturali, non autem necessario *intensive* quia essentia caritatis non consistit in gradibus;" hence, he says, it suffices that God is preferred before all things and it does not require a high degree of intensity or fervor in loving.

The precept obliges when one attains the use of reason and at least once a year. Now if a person were to make such an act of love once a year it would wipe out all his mortal sins. Is not the demand of the precept equivalent to an act of perfect contrition at least once a year? Hence does not this precept of the love of God demand more than does annual confession with only attrition for sins? Or is it sufficient to fulfil the precept of the love of God by placing oneself in the state of grace by annual confession?

According to St. Alphonsus, the faithful who live a Christian life and often recite the Our Father need not be disquieted as to whether or not they fulfil this precept, since they, if not *expresse*, at least *exercite*, elicit an act of charity. If this is true, it seems there is not much weight to the opinion that an act of perfect contrition is difficult to elicit.

Should those who have not been to confession for a number of years be questioned as to whether they fulfilled this precept, and the precept of faith and hope?

Resp. The first question presented above is answered by the writer himself in his quotation from Sabetti-Barrett. In the second paragraph the inquirer confuses an act of charity toward God with an act of perfect contrition. They are not identical. The act of perfect contrition always includes the act of love of God above all things, either formally or virtually. In the former case, there are two acts, one of love, the other of contrition; in the latter case, there is only one act, namely, the act of contrition. But the rule stated in the second last sentence does not work both ways. The act of love of God above all things never, *per se,* includes an act of perfect contrition. The farthest that it goes in that direction is in the implicit promise to avoid mortal sins. The person who makes an act of charity toward God necessarily prefers obedience to God to any pleasure or advantage that involves mortal sin. This attitude of mind and will seems to involve not only the present but the future. But an act of perfect contrition requires primarily sorrow and detestation for sin. This act is additional to and specifically different from the act of charity toward God. One can perform the latter act with-

out thinking of his past at all. Therefore, the inquirer is in error when he says that such an act of love made once a year "would wipe out all mortal sins". The inferences which the inquirer draws from this false assumption are likewise incorrect.

To the last question, the answer will vary according to circumstances. If the penitent has been in the habit of saying daily prayers at least occasionally, it can be assumed that he has fulfilled the precept of annual acts of faith, hope and charity. If he has let a year or more elapse without reciting these prayers, it would be well to question him concerning the fulfilment of the precepts in question.

SO-CALLED NATIONAL SHRINES.

Qu. May I ask how and when shrines of particular saints become "national", and by whom they are so designated, and do they by such designation acquire exclusive rights or privileges? There seems to be an epidemic of them if we are to believe the advertisements in our Catholic press; and their holy emulation to outstrip one another would be edifying if it did not smell of revenue. Our dear little saint recently canonized has apparently so many "national" shrines in our country that she must be quite bewildered.

Resp. The Holy See or the hierarchy of a country exclusively has the right to decree that a shrine shall be "national"; shall be erected in the name of the whole nation and, therefore, make appeal to the generosity of all Catholics throughout the country.

This has been preëminently the case with the Shrine of the Immaculate Conception in Washington and with the basilica of the Sacred Heart in Paris. These were officially designated "national" shrines.

The Code has no canon about the matter, nor has the Third Plenary Council of Baltimore legislated in respect of it. It is the absence of official regulation presumably that permits the situation to arise concerning which our correspondent makes inquiry.

There are certain proprieties in ecclesiastical life that may be taken for granted. The creation of a "national" shrine for the advantage of a particular locality or a particular in-

terest seems to violate such proprieties. This is particularly the case if there is no special need for church facilities in the place.

COÖPERATION IN SELLING BAD BOOKS.

Qu. The principal of the parish high school bought a ten-volume history of the world. The assurance had been given that the "History" contained nothing offensive to the religious feelings of Catholic readers. Upon consulting the work it was found to present a large amount of objectionable matter. Man is represented as coming from an animal ancestor; the miraculous events of the Old and the New Testament are treated as legendary; Christ is portrayed as a great social leader minus the divine character; the Church in her course through the centuries is frequently misinterpreted. The volumes were judged to make unsafe reading and denied a place on the library shelves of the high school.

The question is now asked: May the work be sold to a second-hand book store, whence it will pass into other hands?

Resp. This is a case of material coöperation which is neither very remote nor very proximate. On the morality of the coöperation involved in selling bad books the moral theologians are not as definite as we should like to find them. Some of the manuals do not deal with this specific act at all. One of the least indefinite and least unsatisfactory statements is that found in Sabetti-Barrett (*Theologia Moralis,* p. 189, No. 186, 33d edition). This authority tells us that when a book is partly good and partly bad it may not be sold indiscriminately to customers, but that sometimes it may be sold to prudent and learned men. The particular work here in question evidently comes within this category, and it has apparently sufficient evil in it to render its sale to the general public morally wrong. This is particularly true in view of the heretical character of some of the articles, as we know that the diffusion of this kind of literature is more strictly forbidden by the Church than are publications that offend against morals—except works regarded as "obscene." If a dealer is not justified in selling this work, it would seem that the present owner, since it is a Catholic institution, is not permitted to perform the close coöperation involved in selling the work to the dealer. If the principal of the school cannot devise

some method whereby the evil material in the work can be kept away from the pupils (possibly by tearing out the offending leaves), it looks as though the school would be morally obliged to "write off" this investment as a total loss, except in so far as the transaction provides one means of practical education, namely, experience.

DISPOSAL OF AMPUTATED PARTS OF HUMAN BODY.

Qu. What is the Catholic teaching on the disposal of amputated parts of the human body? Also of the human foetus, either developed or not? And then what is the practice in these matters in Catholic hospitals and medical schools?

Resp. According to a decision of the Sacred College of the Propaganda of the Faith, 3 August, 1897 (No. 1975), the amputated parts of the human body should be buried if possible in consecrated ground. Obviously, the same principle holds for the human foetus in any stage of development. So far as the present writer knows, this is the practice in our Catholic hospitals and presumably in Catholic medical schools. Some institutions have a special burial plot within the grounds for this purpose.

BAPTISM OF PERSONS WHO HAVE NOT ASKED FOR IT.

Qu. Is it lawful for a nurse or a sister to baptize an unconscious patient who is in danger of death and of whose religion nothing is known? I understand that some theologians seem to say "No" because of canon 752. Father Woywood says plainly that it may be given. I have known priests to instruct sisters and nurses never to administer baptism to anyone who has not actually asked for it.

Resp. In what work Father Woywood "says plainly" that baptism may be given in the case presented above, I do not know. Certainly he does not make this statement in his volume, *The New Canon Law* (p. 154). On the contrary, his rendition of the third paragraph of Canon 752 weakens the terms of the text. He says that if the unconscious person has "manifested in some probable manner" an intention of receiving baptism he "may be" baptized conditionally. As a matter of fact, the text of the canon reads "baptizandus est", not "baptizari potest". Hence anyone who has indicated

such an intention (not "desire") not only may but must be baptized, at least as a general rule. In the case presented by our correspondent, however, the unconscious patient has given no indication of his religion, nor has he given voice to any explicit desire or intention of receiving the sacrament of Baptism.

The case turns fundamentally upon the kind of *intention* required in a recipient of the sacrament of Baptism. A habitual intention suffices, but does it need to be explicit? Will an implicit intention be adequate? Aertnys and Wouters accept the opinion that an unconscious person in danger of death may be baptized when there exists some probability that he possesses either attrition or contrition, or has the general intention of utilizing all the means necessary for salvation. The former calls this attitude "intentio habitualis implicita" of receiving baptism. He seems to agree that this intention (as described in the second last sentence) suffices even when the patient has never heard, or even thought, of the Christian faith. Wouters declares that in such cases baptism may be administered even though the patient had refused baptism at some previous time; and, as a rule, *must* be given in the absence of such refusal. Aertnys says flatly that neither canon 752 nor the decision of the Holy Office of 30 March, 1898, positively prohibits the baptizing of persons exhibiting the kind of attitude and intention described above. Wouters admits that the concept of "implicit" intention seems new, yet insists that the use of it in such cases is lawful in practice.

The sum of the matter is that these two authors regard the "intentionem suscipiendi" required in canon 752 as implicitly but adequately fulfilled in the manifestation of "attrition or contrition" or the will to take advantage of "whatever means are necessary for salvation".

Could the latter manifestation be given by a patient "of whose religion she [the nurse or sister] knows nothing?" Undoubtedly it could in some cases.

In view of the general axiom, "sacramenta propter homines" and the particular and probable opinion described above, those priests whom our correspondent knows to "have forbidden sisters and nurses to give baptism to anyone who has not actually asked for it," are pursuing a policy of unjustifiable rigorism.

ABSOLUTION OF CORPSE ON DOUBLES OF FIRST CLASS.

Qu. If a funeral occurs on the feast of St. Joseph, is it allowed after Mass to have the *Libera*, with black cope? Of course, the Mass of the feast is celebrated with white vestments.

Resp. It is forbidden to sing the *Libera me, Domine* on a double of the first class.

On any other day it may be chanted, but should not follow immediately a Mass which is not a Requiem. It should then constitute a separate ceremony, quite distinct from the Mass.

This was settled by the Sacred Congregation of Rites on 12 July, 1892, decree 3780, ad VIII. The question was proposed as follows: "Num Absolutio pro defunctis fieri vel Responsorium super sepulturam cantari quotidie possit?" The answer was: "Affirmative: exceptis tamen duplicibus primae classis . . . Quod si in diebus permissis de mane fiant, nunquam post Missam de die, nisi omnino independenter ab eadem."

Wuest-Mullaney (*Matters Liturgical,* third edition, p. 500) sums up this decree as follows: "The Absolution may take place only after a Mass of Requiem, or the Office of the Dead, not after other Masses."

Wapelhorst (eleventh edition, p. 588, No. 412) quotes verbatim the decree mentioned above: "Absolutio pro defunctis fieri vel Responsorium super sepultura quotidie cantari potest, exceptis tamen duplicibus primae classis, in quibus Absolutio et Responsorium neque locum habere poterunt privatim post absolutas vespere Horas canonicas. Quod si diebus permissis de mane fiant, nunquam post Missam de die, nisi omnino independenter ab eadem."

HOLY COMMUNION TO HOSPITAL NURSES.

Qu. In bringing Holy Communion to hospital patients after Mass, is it allowed to give Communion also to the nurses who are on duty for the night?

Resp. On principle, except in the case of sick or aged who cannot go to church, Holy Communion may be received only in the places where it is lawful to say Mass. "Sacra communio," says canon 869, "distribui potest ubicumque Missam celebrare licet." Therefore, in a hospital, if the nurses who

are on duty for the night can easily go to the chapel of the institution or to a neighboring church, it is there that they should receive Communion. But if this is difficult for them or conflicts with some other duty, they may receive Communion in the room where it is brought to their patients. This will be a reasonable epikeia or interpretation of the law.

DIVINE HOST IN TABERNACLE DURING EXPOSITION.

Qu. When the monstrance is placed above the tabernacle in Exposition at Benediction, is there any rubric that requires the removal of the Blessed Sacrament from the tabernacle?

Resp. No rubric or decree has ever required the removal of the ciborium from the tabernacle above which the Benediction Host is exposed in the monstrance.

What is forbidden (unless it be practically inevitable) is to distribute Holy Communion at the altar on which the Blessed Sacrament is actually exposed. S.C.R., decrees 3482 and 3225, ad 4^{um}.

INSTALLATION OF A NEW PASTOR.

Qu. Is there any formal ceremony for the installation of pastors?

Resp. General principles concerning the installation of a new pastor are laid down in canons 461, 1443, 1444, 1445 of the Code. They are summed up as follows by Ayrinhac in his *Constitution of the Church in the New Code of Canon Law* (pp. 325 and 326, No. 269): "A pastor has the government of the parish from the moment he takes legal possession of it; till then, although he has received his appointment, he is forbidden to exercise the functions of his office."

The Code provides that no one should take possession of a benefice conferred upon him, of his own authority, or before he has made the required profession of faith. Ordinarily, the Ordinary installs pastors in his diocese either personally or through a delegate, generally the vicar forane. The installation should take place in the manner prescribed by particular statute or custom and the usual rite should be observed, unless the Ordinary grants a written dispensation, which in such cases takes the place of a formal installation.

The Statutes published after the Ninth Diocesan Synod of Baltimore in 1886, and reprinted in 1905, give no regulation whatsoever concerning the manner in which pastors should be installed, i.e. should take possession of a parish officially.

In Europe, and especially in France, the installation of a new pastor is a solemn ceremony, the details of which are minutely determined by diocesan regulations or local customs. Neither *Rituale Romanum* nor the *Pontificale Romanum* prescribes any set form of installation.

MASS WITHOUT CHALICE OR ALTAR-STONE.

Qu. A priest finds himself without chalice in an out-mission in the Far West, approximately fifty miles from his home. The congregation is assembled for Mass as he recalls that he has no chalice. Would he be permitted in the emergency to use a ciborium? There is no paten at hand.

What is to be done in such a situation if everything needed for Mass except the altar-stone is at hand? In this case the only reason for celebrating Mass is that the congregation is assembled and an explanation would be difficult.

Resp. Rome has never granted any indult to say Mass without a consecrated chalice and paten, or without an altar-stone.

It seems that the only sufficient reason for celebrating with a ciborium (simply blessed), instead of a chalice, or without an altar-stone, would be in order to consecrate holy Viaticum for a dying person. See Cappello, *De Sacramentis,* Vol. I, p. 620.

MEANING OF MISSA PRIVATA.

Qu. What is a "Missa privata"?

Resp. By the term "Missa privata," the rubrics of the Missal and the decrees of the Sacred Congregation of Rites understand a low Mass, "Missa lecta". Hence in Wapelhorst, edition of 1931, the sixth chapter is entitled: "De Ritu servando in celebratione Missae Privatae," and gives all the rules and ceremonies of an ordinary low Mass, pp. 114 to 164 inclusive.

RECITING THE PATER NOSTER "SECRETO".

Qu. Why the secret recital of the Pater Noster at funerals and at other liturgical functions?

Resp. At a number of liturgical functions, and quite often in the choral recitation or chant of the Divine Office, the rubrics prescribe that the Pater Noster, and even at times the Ave Maria and the Credo, be recited not aloud but secretly by each person assisting, "secreto".

Why so? Likely because a silent prayer in the midst of the chant or public recital, is an invitation to recollection and union with God. It reminds us of God's holy presence, and of the necessity of praying primarily with out intellect, heart and will. Moreover, a silent prayer is a rest after the effort or fatigue imposed by singing or reciting aloud.

ELECTRIC HALO OVER STATUES.

Qu. Is it permitted to use an electric halo over the statues of our Lord and His Blessed Mother?

Resp. In a general manner, the Sacred Congregation of Rites has prescribed that the use of electric lights should avoid all theatrical effect (decree 3859). There is no decree forbidding an electric halo about the statues of our Lord and His Blessed Mother, in outdoor shrines, or even in a church.

Criticisms and Notes

LES ORIGINES DE LA NOEL ET DE L'EPIPHANIE. D. Bernard Botte, O.S.B. Etude Historique: Textes et Etudes Liturgiques. Sous la direction de D. B. Capelle, No. 1. Louvain. 1932.

The origin of the feasts of Christmas and Epiphany has been much discussed, but has never been made the subject of an impartial systematic study based on all known documents bearing directly on the question. Scholars have dealt with one feast or the other, without sufficiently emphasizing the ultimate relationship between the two feasts and their problems. The present monograph, giving evidence as it does of first-hand investigation and evaluation of all possible sources for the institution of Christmas and Epiphany, is therefore to be welcomed as an important contribution to liturgical history.

The work, while divided into three chapters, a conclusion and an appendix—containing the text of the treatise *De Solstitiis et Aequinoctiis* — really falls into two main parts. In the first the author examines the founding of the two feasts in the various regions of the East and West. In the second he reviews the results of this examination and at the same time attempts to trace the two feasts to their first beginnings.

Among the conclusions reached may be mentioned the following. The feasts, at the earliest, date from the beginning of the fourth century. The date of 25 December for the Nativity was most probably chosen to combat the pagan festival of the Winter Solstice. It is significant in this regard that the date of 25 December for the Nativity originated at Rome. The Epiphany was introduced at Rome at a considerably later date than the feast of the Nativity. In the East there were two types of the Epiphany feast: one celebrating the baptism of Christ, and the other His Nativity. The latter would seem to have been the more primitive type in most of the East. The Roman feast of the Epiphany, furthermore, does not seem to have come to Rome directly from the East but from some other Western Church which celebrated Christ's birth on 6 January. The primary object of the feast of Christmas—of that of the Epiphany in the West—was to celebrate the mystery and dogma of the Incarnation.

Regarding the first beginnings of the two feasts in particular, Dom Botte does not hold that he has said the last word, but he may fairly claim that in the light of evidence so far at our disposal he has advanced the most probable solution of this important litur-

gical problem. His work augurs well for the new series of liturgical texts edited by Dom Capelle, of which it constitutes the first number. It is to be regretted that he has not furnished his study with a good index. In works of this nature an index in indispensable.

EVOLUTION OF NEWMAN'S CONCEPTION OF FAITH. By the Rev. John A. Elbert, S.M., Ph.D. Philadelphia: The Dolphin Press. 1933. Pp. 100.

This work deals with a subject that has hitherto been overlooked or shunned, a synthesis of Newman's ideas of the nature of belief prior to his conversion and a study of their development between the years 1825 and 1845. The author has based his work upon a study of Newman's numerous Anglican writings. These he quotes frequently and he gives references to them to justify almost every assertion.

The book begins with a brief exposition of the underlying principles of Newman's religious philosophy, which he himself later regarded as important to the understanding of his position. Then follows a more lengthy description of his ideas of faith, its characteristics and component elements; of his concept of faith as it exists in the individual believer; and of his views concerning probability as the ground of faith.

Newman's procedure is thus described: "He starts, not with a tentative definition of faith, but with faith as a fact, existing in himself and others. He apprehends that fact in all its complexity and sets forth its myriad aspects without, at times, explicitly distinguishing between faith itself and its motive, between the grounds of faith in the individual and the grounds of faith in the abstract. Such a procedure, while lending itself to richness of description, loses in scientific precision." This reminds one of the method of most recent works on the psychology of religion. The results also are strikingly similar. For, despite Newman's exhaustive and skilful analyses, the splendid reality itself all but escapes him. Faith, as he describes it, is not the strong grasp of Eternal Truth, motived and fortified by the perception of God's infallible authority, and sublimated by divine grace, but an act, intellectually feeble, issuing out of presumptions and probabilities, and colored by the moral temper of the individual.

The last part of the book, which comprises about fifteen pages, is an account of the development of the sound elements in Newman's conception of faith up to the time of his conversion. The author contends that these sound elements were always latent in Newman's thought, that they gradually developed and finally became dominant,

and that naturally the erroneous elements in his doctrine were either slowly modified or abandoned. At last he recognized faith to be an intuitive act and what he had previously taken to be faith to be merely preliminary to it.

The influence of Protestant thought upon Newman is evident. Dr. Elbert traces in detail his indebtedness to Butler's "Analogy", which was unquestionably great. Newman borrowed, with an occasional modification, most of Butler's main ideas and theories. His principles of method are, with some improvements, Butler's. The influence of Locke and nominalism upon Newman in several respects is also indicated.

A much greater familiarity with Newman's early works than the reviewer pretends to would be required to enable one to pronounce upon the accuracy of Dr. Elbert's study. The reviewer does not doubt at least its substantial correctness. At the same time the book itself has made him realize the complexity and the difficulty of the subject, which the eminent Newman scholar, Erich Przywara, admitted baffled him.

There is one unquestionable service that this book is calculated to render many readers of Newman. It can put them on their guard against the misrepresentations of faith and of the nature of its grounds, which run through so much of Newman's published works. Dr. Elbert points out briefly what, according to the Catholic doctrine of belief, are the grave errors in the doctrine set forth in most of Newman's Anglican writings. The latter's later notes do not satisfactorily correct them. His radical error is his almost constant identification of faith itself with assent to the motives of credibility which, in his view, is merely a dubitative assent. Intellectually, faith is represented as being at bottom no more than opinion. At the same time, he distorts or misinterprets the part of the moral elements of belief, exertion, obedience, action, moral temper. These and faith he often regards "as but one thing viewed differently". This gives him, of course, a justification of probability as the basis of faith, for probability is a safe guide in the practical decisions of life. His frequent confusion of faith and righteousness or saving faith fits in with these ideas.

BROADCAST MINDS. By Ronald Knox. New York: Sheed & Ward. 1933. Pp. xv+280.

This latest of Father Ronald Knox's books might aptly be called a review of reviews. It is an apologetic so modern in manner and evidencing so true a scholarship that it should prove an effective cure for what the author calls the disease of broadcastmindedness. This

disease is described in the first and introductory chapter of the book. In succeeding chapters we see the workings of its germ in certain books by the so-called "omniscientists": Mr. Wells, Lord Russell, Mr. Mencken, Professor Julian Huxley, Mr. Langdon-Davies, and Mr. Gerald Heard. Father Knox tells us that this is not an exhaustive list of the "omniscientists"; merely all he had room for. The concluding chapter is a summary of the Catholic attitude toward modern science.

Americans will enjoy especially the chapter on Mr. Mencken with its selection of *Menckeniana*. The clever style makes for spicy reading. The ironical humor throughout is delightful, as in the term "omniscientist", employed to describe such as seem—by knowing of no omniscient God—to be merely setting themselves up as little gods. Here is Father Knox's analysis of the impression that Mr. Langdon-Davies would create in the minds of his readers:

> 1) Euclid was an old Greek, and his views Einstein has proved to be nonsense.
> 2) Aristotle was another old Greek, so his views must be nonsense too.
> 3) Christianity was invented in the Middle Ages, when people thought a lot of Aristotle.
> 4) Therefore Christianity was founded on a false basis, and must be untrue.
> 5) Therefore one can have as many wives as one likes simultaneously.

His inquiry into the aim and methods of the "omniscientists" is worthy of notice:

> I think it is true to say that "Science", when it first began to argue self-consciously and to question older beliefs, hoped to dispel the foggy clouds of religious illusion by penetrating them with the clear light of reason; only make the facts plain, impart to the man in the street the knowledge which lay at the disposal of the man in the laboratory, and the public would find itself too clear-headed, too sophisticated, to believe. The aim of the omniscientists is, as far as I can see, the opposite; they want to convince the man in the street not of knowledge, but of ignorance. They want to confuse him with the riddles of science, not to enlighten him with its lucidity; so confused will he be able any longer to trust his own judgment, to hold, therefore, any beliefs at all?

Some of our Catholic apologists realize the modern man's dislike of thinking and therefore appeal to religious experience for proving

the basic truths of our religion. Father Knox warns against such a procedure. He shows how it is open to attack from psychological angles. He notices, too, how dearly moderns love an argument from psychology.

The present volume is quite up to the high standard Catholics have come to associate with the name of Sheed & Ward. Besides an index the book has a table of contents that gives a comprehensive pre-view of each chapter.

MOSES AND MYTH. J. O. Morgan, D.D. With a Preface by the Archbishop of Liverpool. B. Herder Book Co., St. Louis. Pp. 215.

The jacket of Doctor Morgan's book has two captions below the title, "Is Genesis history?" and "Was Moses the author?" To answer these questions in a way that will appeal to the intelligent man in the street is, the author assures us in his Foreword, the aim of his work; and he has succeeded well. Scholars will look in vain for original theories concerning Genesis and Moses, but the man who seeks a reliable epitome of Catholic teaching on these important matters will find what he is looking for in this book.

Under the section on the historicity of Genesis are treated the objections of the opponents and such important matters as Evolution, the Unity of the Human Race, the Garden of Eden, the Deluge, and the Tower of Babel.

Under the section dealing with the authorship of Moses we find a summary of theories regarding the origin of the Pentateuch and a description of modern criticism concerning the matter at hand in its development during almost two hundred years. Against these theories the author proposes briefly and logically the external and internal evidence for the authorship of Moses.

Doctor Morgan's book is characterized by a prudent conservatism throughout. He steers clear of dangerous novelties. An added characteristic which should commend the book to his readers is the fluency of his style, making due allowance for the necessary technicalities.

Priests who find it necessary to refer occasionally to an orthodox résumé of such popular topics as fall under the scope of this book, will appreciate this up-to-date and reliable treatment by an acknowladged writer who has specialized in his subject and taught it in the seminary. Should they find it necessary to pursue individual questions beyond the depth of the present work, they will find ample reference to direct them.

THE MODERN DILEMMA: THE PROBLEM OF EUROPEAN UNITY. (Essays in Order: No. 8.) By Christopher Dawson. Sheed & Ward, London and New York. Pp. 113.

Last autumn the British Broadcasting Co. asked Christopher Dawson this question: "How are we to adjust ourselves to the vast movement of change which is sweeping over the world, tearing the old civilizations away from their traditional moorings and threatening to wreck society both spiritually and materially?" Dawson's answer, given then in five talks over the radio, now forms as many chapters of the "Eighth Essay in Order": I. The European Tradition. II. The Force of Change. III. Democracy. IV. Science. V. Religion.

The modern dilemma is essentially spiritual and may be expressed as the choice between religious and secular ideals or between the materialistic and the spiritual view of life.

In Chapter I, after a review of the world as it is to-day, the author explains two facts which are becoming ever clearer: first, that the greatest dangers that threaten our civilization, whether military or economic, spring from the spirit of exclusive nationalism; and, secondly, that the old national state-system is incapable of meeting the needs of the modern world. Dawson contends that the only way by which our civilization can recover its balance and stability is by the restoration of the spiritual element, which is no less essential to modern culture than it has been to the civilization of the past.

Throughout Chapter II the changes which have taken place during the last hundred years are analyzed together with this our civilization which they have brought about. The solutions of the reactionaries and revolutionists are shown to be impossible. The true remedy is to return to first principles and to recover unity of social purpose, without abandoning either our spiritual traditions or our new system of material organization.

Chapter III gives the true meaning of democracy in contrast to monarchy and aristocracy, and to the false notion held by modern democracy that economic wealth is the end of society and the standard of personal happiness. Due to this notion we are suffering from lack of social adjustment and the failure to subordinate material and economic goods to human and spiritual ones.

In his chapter on science Mr. Dawson shows the incorrectness of three conflicting views of science and disproves the apparent conflict between science and religion by explaining the real nature of science.

The last chapter, "Religion", tells us where the religious solution, which was shown in the previous chapters to be necessary for every one of the main aspects of the modern dilemma, is to be found.

From this summary the reader might conclude that the essay is but another pietistic homily on the ills of our time. This is not so. It presents indeed a deep insight into the civilization in which we live, a philosophy of current history; it is a revealing of what is behind the stage on which we act.

Nor is the calm flow of reasoning uninteresting. The reviewer found the essay so interesting that he intends to read it over again. For Mr. Dawson has made sure to keep in his written work those characteristics which mark talks intended to keep the attention of large radio audiences. For example, one is moved at first to dispute such unusual statements as these: ". . . and his (St. Francis') material standard of life was below that of a modern tramp." "Western democracy is essentially aristocracy for all." "Current beliefs are always out of date." "The crisis of Europe is the crisis of the world."

It is with aggressive attentiveness that one follows the reasons which the author offers in support of such statements. It is interesting also to note how the author frequently quotes Bertrand Russell in proving the falseness of theories and teachings which the latter himself holds.

The author gives ample proof of his decisions both in the solid logic of his argumentation and in ample illustration by examples from current and past history. His judgments upon present cultures, philosophies and tendencies is remarkable in that he shows their causes in past history, their true nature in the present, and whither they will lead in the future.

This essay deserves to be read and re-read, preached upon and written upon, because it embodies the ultimate analysis of the essential factors which compose our present civilization.

Literary Chat

In the REVIEW for January will appear the first of three articles on our Blessed Redeemer. These papers, which will run in three successive issues, will consider our Saviour in relation to God, to Humanity, and to the Individual Soul. They are designed in commemoration of the Nineteenth Centenary of the Divine Redemption, and in expectation of the extension of the Jubilee Indulgence to the world, after the present Holy Year has run to a close. The series will be inaugurated by Archbishop Goodier, S.J., and should prove good source material for sermons on the Jubilee.

An effort was made recently in Ohio to secure for private schools that are not a part of the public school system, a share of the new state educational tax. The measure failed of adoption by one vote in the state senate. The matter is now in the hands of a special committee to report back to the next session of the Assembly. On account of the distressing condition of public finances through-

out the United States our whole educational system has been seriously menaced. Of course, Catholic schools have felt the effects of the emergency profoundly. As a result, universal attention has been directed toward the problem of financing education.

The Most Reverend Karl J. Alter, Bishop of Toledo, answers many questions which the situation has brought to the attention of the public in Ohio and elsewhere. (*Twenty-five Questions and Twenty-five Answers on State Support for Religious Free Schools.* Our Sunday Visitor, Huntington, Indiana; pp. 51.)

While the author has in mind the present state of public opinion and addresses himself largely to it, a wide distribution of the little pamphlet among Catholics would go very far in clarifying convictions concerning a religious education and would correct many mistaken impressions found among Catholic parents who are somewhat indifferent concerning the choice of religious schools for their children. Copies of the pamphlet should be found in every church book-rack in the country. Pastors would do well to call attention to it and urge the thoughtful reading of it. A digest of the history of private and religious schools in Ohio from 1787 to 1840 and extensive excerpts from the Encyclical of the Holy Father on the Christian Education of Youth will be found in the Appendix.

The Paulist Press has brought out in a pamphlet of twenty-four pages a reprint of an article by Father Ignatius W. Cox, S.J., Ph.D., which appeared in the *Scientific American.* (*Is Sexual Abstinence Harmful?*) The article was written as a reply to an earlier article in the *Scientific American* on the Biological Implications of Sexual Abstinence. This latter article had practically repudiated all thought of moral restraint or moral idealism. Father Cox confines himself largely to the refutation, point by point and authority by authority, of the positions taken in the preceding article. One will rarely find a more forceful presentation than that which Father Cox has made. It may of very great service in counteracting the effect of so much modern teaching that cloaks self-indulgence and easy morality under the name of science and health. One recalls the concern of the United States Government when the World War army was in course of organization. The committee on Hygiene and Sanitation of the General Medical Board of the Council of National Defense transmitted to the National Council of Defense, a resolution adopted 17 April 1917, to the effect "that the Departments of War and Navy officially recognize that sexual continence is compatible with health."

The Social Action Department of the National Catholic Welfare Conference continues its restless activity in interpreting the teaching of the Holy Father on the Reconstruction of the Social Order. The Rev. R. A. McGowan, Assistant Director of the Department has just brought out a pamphlet of ninety-six pages containing an analytical statement of problems and methods of reform, together with a restatement of practical ideals in harmony with the Holy Father's teaching. (*Toward Social Justice;* The Paulist Press, New York City.) The analytical method followed by the author has many advantages for the average reader, who is not always skilled in finding principles and implications that lie behind social conditions. Many a person will accept conditions complacently, but would shrink with horror from the principles hidden in them. It is the merit of Father McGowan's method to set forth very clearly and in contrast the social principles that led civilization to its present impasse, and the principles of Catholic teaching that point the way to recovery when good will and understanding of Christians will equal their obligations to be Christians in business and public life.

Another publication (of 120 pages) at hand sets forth the teaching of the Holy Father from a different standpoint and with the variety that fourteen different authors bring to the discussion of one central theme. Bulletin No. 8, July, 1933, contains the report of the Sixth National Convention of the National Catholic Alumni Federation, which was held in New York City, 22 to 24 July, 1933.

The theme of the convention was "A Program of Social Justice based on the Encyclicals *Rerum Novarum* of Leo XIII and *Quadragesimo Anno* of Pius XI." Forty-eight colleges and universities are represented in the membership. It is, of course, to be expected that graduates of Catholic colleges will be interested in the official teaching of the Church concerning the reconstruction of social order and in the social criticism of the present order. The response of our Catholic colleges universally to the appeal of the Holy Father has been prompt and vigorous. One of the educational results of the entire social revolution through which we are going is that of showing the irresistible logic of human nature and the concern of everyone in the fundamental principles that underlie the social order. Practical business men do not know their own philosophy, although they have one. It is the cultural mission of colleges to lead minds to wider interpretations and to see details always in the light of their general relations. The papers read at this convention of Catholic Alumni took the happy middle way between details and principles as that way was traced by the Holy Father and as it has always been surveyed by Catholic moral principles.

The last two numbers of the *Book Survey of the Cardinal Hayes Literature Committee* continue the Committee's quiet service of standards of decency and Christian idealism in literature. The critical notice of each volume averages from a half page to a page in length, sufficient in all cases to serve their purpose. One meets sometimes differences of opinion concerning works of fiction in particular. And it is by no means easy to agree in judgment once a standard is adopted. This little quarterly may be taken as a guide by all of those who when purchasing books for their own reading or for gifts wish to have a reliable judgment of their character in advance.

The Rev. Edward L. Hughes, O.P., National Director of the Third Order of St. Dominic (141 East 65th Street, New York City), is distributing to the members of the Third Order and others interested an encyclical letter of the Master General of the Dominicans addressed to the members of the Third Order. It contains a short account of the origin, spirit, activities and privileges of the Society. A World Congress of Dominican Tertiaries will be held in Rome in February, 1934, to observe the Holy Year and to commemorate the Seventh Centenary of the canonization of St. Dominic. A touching illustration of the appeal of the Dominican ideal is found in the fact that the lamented Dr. Heuser, founder and editor of The ECCLESIASTICAL REVIEW, was buried in the habit of the Third Order of St. Dominic.

In watching the development of interest in the liturgical aspects of the Holy Sacrifice of the Mass one cannot but lament the fact that beginners find much difficulty in attempting to use the Missal. The writer recently attempted to give some instruction to a group of twenty-five college students. He noticed the very great difficulties that beginners had in turning from place to place in the Missal as need arose. Perhaps much could be accomplished in respect of this by encouraging the use of the *Leaflet Missal*, published at 244 Dayton Avenue, St. Paul, Minnesota. The Mass of the First Sunday of Advent in 1933 has just come to notice. The entire text is printed in English. The sequence of the parts of the Mass is arranged, and concentration on the text and the beauty of its thought is made easy.

We have received from the Abbey Press, West DePere, Wis., a little book of prayers for the Holy Hour which has very much to commend it. The letter which accompanies the booklet states that its purpose is to offer to the "pastor and the layman who have grown tired of the insipid sweetness of popular devotions," a text for prayer built round the Psalms. In addition to the Psalms there are some texts taken from other portions of Holy Scripture as they relate to the Holy Eucharist and a few, very few, standard prayers. The little work deserves the highest recommendation. (*The Responsive Holy Hour*: pp. 55.)

The receipt of a dozen pamphlets of the Catholic Truth Society of London touching almost as many fields of Catholic interest reminds us of the uninterrupted apostolate of the press which that organization conducts with such quiet effectiveness. In view of the present drift of social criticism and reform, the little sketch of Toniolo takes on unusual interest.

Our readers will recall articles in April, May and June, 1932, by the Rev. Robert J. White on the Legal Effect of Ante-Nuptial Promises in Mixed Marriages. They have been reprinted in book form. Flattering reviews of the work have been published in the *Harvard Law Review*, the *Notre Dame Lawyer* and the *Georgetown Law Journal*. Father White expects to get out a new and enlarged edition of the work in the course of the coming year. (Dolphin Press, Philadelphia.)

A very readable book by the learned German author, Otto Cohausz, S.J., has been translated by the Rev. George Smith, Ph.D., D.D., under the title: *The Pope and Christian Marriage*. The book is not merely a paraphrasing of the Pope's recent Encyclical *Casti Connubii*, but an enlightening fervid commentary written in the language of the people. In the introductory chapter the author explains the value of the Pope's word as the Vicar of Christ and the highest world authority in matters of faith and morals. He then deals with such timely topics as the origin, essence, purpose, unity and indissolubility of marriage, showing that the soul of marriage is pure conjugal love, spiritualized and faithful, regulated and effective. Next, the positions of both Church and State with regard to marriage are examined and their respective rights vindicated and explained. Not the least informative and impressive is the chapter on the evils of divorce, birth prevention, abortion and sterilization. Finally there is a forceful appeal for the restoration of Christian marriage. In this campaign both the laity, married and unmarried, and the clergy, both priests and bishops, are to play a definite and persistent part. While the book is intended primarily for the laity, its clear exposition and practical illustrations will provide priests with valuable material for sermons on the Papal Encyclical.

A new volume has been added to the 103 scholarly titles of the *Bibliothèque Catholique des Sciences Religieuses*. This new volume (*L'Anglicanisme d'Aujourd'hui* by Georges Coolen, Librarie Bloud et Gay, pp. 203) might leave one unimpressed by its scant size (203 pages including the preface, bibliography, index and table of contents), but a mere glance at the contents is sufficient to dispel any unfavorable first impressions. Short as the book is, it furnishes a rather full compilation of data on the Anglican clergy, their various councils, synods and conferences, their judicial system, and the conditions of the Anglican Church in other lands. The second edition of the book is devoted to a discussion of the efforts made for the reunion of the churches. If one is looking for information on Anglicanism, he will find this work packed with well selected material, in a concise form.

Dom Raymund points out in his preface to *Abbot Columba Marmion, A Master of the Spiritual Life*, that his treatise on Abbot Marmion is not a biography at all in the modern sense of the word, but an attempt "to reveal at the same time the genesis, development and extent of his doctrine: to discover in the *life* of Dom Marmion the full import of his ascetical *work*." The reader, who looks for a character sketch that will enable him to understand better the traits and dispositions of one whom he has perhaps known in his writings, will meet with many disappointments. Dom Raymund has written a eulogy and it is scarcely an exaggeration to say that he was unable to write a page without giving lavish expression to his admiration for Abbot Marmion. The result is disappointing and one cannot but hope that a biography of Dom Columba will one day be written. (B. Herder Book Co., St Louis.)

Choix d'Ecrits Spirituels de Saint-Augustine contains a French translation of St. Augustine's *De Cura Pro*

Mortuis, his "Rule" (letter 211), Letters 3, 10, 133, 230 and twenty-nine thoughts and maxims selected from his works. Pierre de Labriolle has rendered St. Augustine's latin with his usual accuracy and felicity and has prefaced his translations with a beautiful little essay on the soul of St. Augustine. (Librairie Lecoffre, Paris.)

La Doctrine Spirituelle, edited by Dennys Gorce, is published by Lecoffre of Paris. After a short introduction dealing chiefly with the character and influence of St. Jerome's *Litterae Hortatoriae,* a French translation is given of the following Letters: To Eustochium (22), To Nepotianus (52), To Paulinus of Nola (53), To Turia (54), To Paulinus of Nola (58), To Laeta (107), To Demetrias (130). The translator, well equipped for his task by his previous studies in St. Jerome, has given an accurate and, so far as a foreigner can judge, a very smooth version of his author. It would certainly be a splendid thing if English-speaking Catholics could have such gems of Patristic literature as those contained in these two little books made available to them in good English translation and at such trifling cost. Father Tourscher, O.S.A., of Villanova has done into idiomatic English some of the books of St. Augustine.

The National Catholic Evidence Conference held its second annual meeting in Washington 6 to 8 October. Fifteen groups representing as many sections of Catholic Evidence Guilds sent delegates. The general purpose of the Guilds is practical apologetics. The first meeting was held in New York a year ago. At that time the present name was adopted. General methods employed to make Catholic truth known—radio, articles in secular papers and magazines, distribution of pamphlets and street-speaking work for which the name of Catholic Evidence Guild has been reserved—were thoroughly discussed. One entire session was devoted to the consideration of the use of direct mail. Each month a four-page leaflet is mailed to a selected list of non-Catholics, containing an explanation of phases of belief and action which are ordinarily misunderstood. The willingness of such non-Catholics to receive this literature is ascertained in advance. Sixteen different localities in the United States are carrying on the work in this way.

Another method employed by some members of the Guild is that of conducting a weekly column in a local newspaper under the title *Clip Column of Catholic Doctrine.* The column is given free of charge by the newspaper. An illustration of the effectiveness of this form of appeal is found in the Monday morning column in Washington papers giving the substance of the Catholic Evidence Guild meetings in Washington parks on the preceding Sunday. Reports showed that the New York, Baltimore and Washington Guilds are employing the radio to supplement the work of the National Council of Catholic Men in the Catholic Radio Hour. Many other other cities reported similar activities in connexion with the radio. The Secretary of the National Council of Catholic Men reported thousands of letters received every week commending the work done on the radio.

New York and Baltimore reported successful activity among colored Catholics.

Those who are interested in this highly effective method of teaching would do well to seek full information from the Catholic Evidence Conference itself. The training and testing of speakers, the methods of examining them before they are permitted to speak in public, show a quality of practical judgment that is in the highest degree admirable. Not long since a woman of national reputation and unusual culture took an examination to qualify to speak on the Blessed Virgin as a member of a Catholic Evidence Guild. She displayed a delightful sense of fright before the examination and an exalted sense of achievement when she passed. Information may be obtained from the Rev. Dr. Charles A. Hart, Director of the Washington Guild, Catholic University, Washington, D. C., or from Mr. Thomas J. Diviney, National Secretary, Bank of Manhattan Building, Long Island City, New York.

To the bibliophile our missals and breviaries and rituals are a constant source of admiration and delight. In binding, paper, illustration, letterpress and handiness, what desire do they leave unsatisfied? Whether they come from Ratisbon, Mechlin, Lyons, Turin or Tournai, these liturgical books reflect the printer's craft—the art preservative of all arts—at its best. And so it is gratifying to bring to the reader's attention a new *Missale Romanum,* particularly since the new member lives up to the high traditions of a noble family.

This *Missale Romanum* has the distinction of being edited by the Benedictine Fathers of Maria-Laach Abbey, a true home of the science and practice of the Sacred Liturgy. By a score of well-conceived devices, this altar book consults every convenience of the celebrant. For instance, there is no need to turn any page when the celebrant's hands are extended; and the Proper prayers are easily identified by spacing, or by initials in red and black ink, or by other distinctions. As these helpful features become familiar to the eye of the celebrant, they commend themselves more and more as aids to devotion and concentration.

The type itself in this "small folio" volume (10½ by 14 inches) was specially designed for it, with expert eye to both readability and dignity. The clear face of the characters suggests their Christian inspiration, so much do they recall the manuscripts from the old-time monastic scriptoria. Of illustrations there are few, but what there are are really apt and most expressive. Besides the regular Missal, the publishers (B. Herder Book Co., of St. Louis; and Herder Co., of Freiburg) are offering in the same style and by the same competent editors, the *Missale Defunctorum* and the *Canon Episcoporum.* These splendid altar books are offered in several bindings and prices, to suit both purse and place.

In this connexion we are reminded to say that the publishers of this handsome Missal have recently sent to earlier buyers of it, the text of the new Mass of the feast of St. Gabriel a Virgine perdolente, 27 February. This addition conforms in type, paper, size and in all other details to the Missal itself, and so keeps it up to date.

Books Received

THEOLOGICAL AND DEVOTIONAL.

To Whom Shall We Go? A Ceaseless Question and Its Changeless Answer. By the Rev. Frederick Macdonnell, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. ix—200. Price, $1.25 *net.*

In Season. Short Sermons with Stories for Catholic Youth. On the Cycles of the Ecclesiastical Year. By the Rev. Frederick A. Reuter, author of *Bible Story Sermonettes, Parable Sermonettes for the Children's Mass, Story-Sermonettes for the Children's Mass, Liturgical Sermonettes, Homiletic Sermonettes, Adoration, Moments Divine,* etc. Joseph F. Wagner, Inc., New York; B. Herder, London. 1933. Pp. viii—311. Price, $2.25 *net.*

The Child and the Church. A Book about Our Lord and His Church for His Very Little Ones. By Gertrude Berry. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 32.

The Right Way. Birth Control Methods. By Fr. Apollinaris, O.M.Cap. Mission Almanac, 110 Shonnard Place, Yonkers, N. Y. Price, $0.05; 50 copies, $2.25; $4.00 a hundred.

The Christmas Child. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1933. Pp. 36. Prices, with envelopes: 10 copies, $1.00; 50, $4.00; 100, $7.00; 1,000, $60.00.

How to Teach the Catechism. A Teacher's Manual Containing a Systematized Presentation of Lessons in the Baltimore Catechism, in Correlation with Bible and Church History, the Ecclesiastical Year, Liturgy, and the Lives of the Saints. Also a Definite Schedule of Lesson Plans for the Religion Curriculum of Every Grade. By the Right Rev. Monsignor M. A. Schumacher, M.A. Vol. I: Grades I, II and III. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xx—228. Price, $2.00 *net.*

The Call to Catholic Action. By Daniel A. Lord, S.J. Queen's Work, St. Louis, Mo. 1933. Pp. 35. Price, $0.10; 50 copies, $4.00; $7.00 a hundred.

Sainte Thérèse of the Child Jesus (The Little Flower). Oratorio in Three Parts for Soli, Chorus and Orchestra. Words and music by Evangeline Lehman. French adaptation by Maurice Dumesnil. Orchestra parts may be rented. Theodore Presser Co., Philadelphia. 1933. Pp. 72. Price, $0.75.

At the Shrines of God's Friends. By Frederick M. Lynk, S.V.D. Cover design by Lawrence Flammang. Mission Press, Techny, Ill. 1933. Pp. 218. Price, $2.00.

La Crédibilité du Dogme Catholique. Apologétique Scientifique. Par le R. P. Joseph Falcon, S.M., Docteur en Théologie, Professeur du Théologie au Grand Seminaire de Moulins. Lettre-Préface du R. P. Garrigou-Lagrange, O.P., Professeur à la Faculté de Théologie de l'Angelico, Rome. Emmanuel Vitte, Lyon et Paris–6e. 1933. Pp. 507. Prix, 38 *fr. franco.*

In Praise of Mary. Thoughts on Some of Her Feasts and Titles. By Mother Mary Philip, I.B.V.M., the Bar Convent, York. P. J. Kenedy & Sons, New York. 1933. Pp. xi—131. Price, $1.20 *postpaid.*

The Holy Hour as conducted by the Vincentian Fathers of St. Vincent's Church, 621 W. Adams St., Los Angeles, Calif. 1933. Pp. 26.

Maria nel Culto Cattolico. Sac. Emilio Campana, Dottore in Filosofia e Teologia, Professore di Dogmatica nel Seminario e Canonico Teologo della Cattedrale di Lugano. Vol. I: Il Culto di Maria in Sè e nelle Sue Manifestazioni Liturgiche. Vol. II: Il Culto di Maria nelle Divozioni Particolari, nei Sodalizi e nei Congressi Mariani. Marius E. Marietti, Torino e Roma. 1933. Pp. xx—859 e vii—787. Prezzo, 2 vol., *L.* 50.

A Flower of the Desert, Father M. Joseph Cassant, 1878-1903. Translated from the French by Mother M. St. Thomas, St. Benedict's Priory, Herts, England. Cistercian Abbey of Our Lady of the Desert, Bellegarde (Haute Garonne), France; Abbey of Our Lady of Gethsemani, Gethsemane, Ky.; B. Herder Book Co., St. Louis. 1933. Pp. 109. Price: paper cover, $0.30; cloth bound, $0.50.

A Novena in Honor of Our Lady of the Miraculous Medal, to obtain temporal and spiritual favors, as conducted by the Vincentian Fathers of St. Vincent de Paul's Church, 621 W. Adams St., Los Angeles, Calif. 1933. Pp. 22.

Christian Life and Worship. A Religion Text for Colleges. By the Rev. Gerald Ellard, S.J., Ph.D., Professor of Liturgy, St. Louis University School of Divinity. (*Science and Culture Texts.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xxiv—379. Price, $2.00.

Das Herz des Welterlösers in seiner dogmatischen, liturgischen, historischen und aszetischen Bedeutung. Von Karl Richstätter, S.J. Mit einem Titelbild. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1932. Seiten vii—128. Price, $0.75 *net.*

St. Francis of Assisi in Paragraph and Picture. By Father Aloysius, O.M.Cap. With illustrations of Seán MacManus. M. H. Gill & Son, Ltd., Dublin. 1933. Pp. v—216. Price, 7/6.

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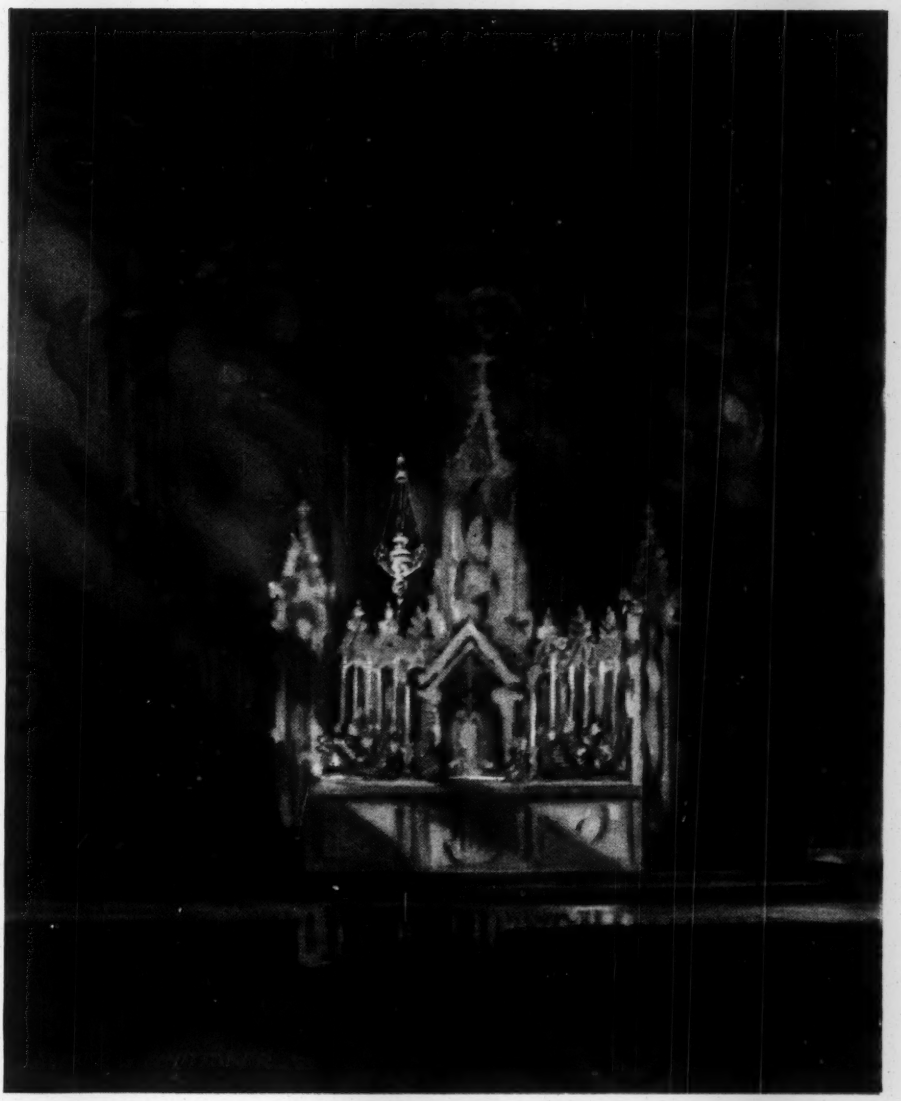

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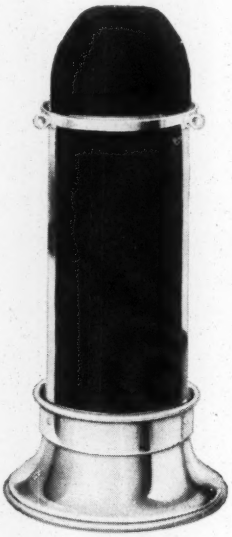

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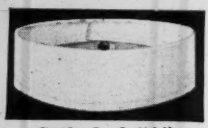

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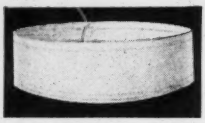

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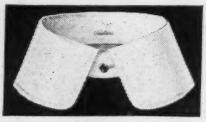

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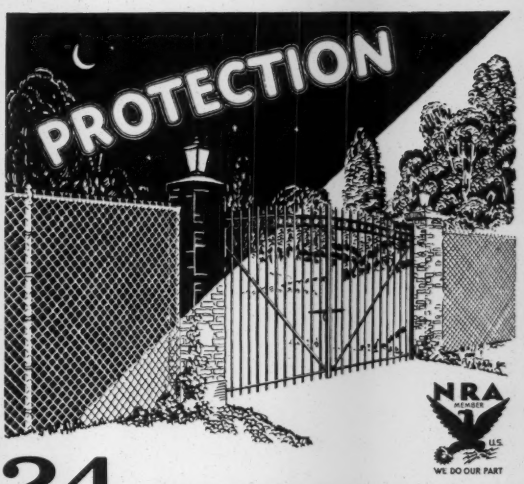

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FOREWORD

Father Prindiville has made a much-needed contribution to our pastoral literature in his brief treatise on the Confraternity of Christian Doctrine. No problem is more vexing to the zealous pastor than that of providing for the religious training of children attending the public schools. This problem, considerable in extent in almost every parish in the United States (the percentage of cases in which no children are attending the public schools is incredibly small), assumes enormous proportions when viewed on a diocesan or national scale. When thus viewed it becomes apparent that organization to cope with the situation confronting us must be planned on diocesan lines.

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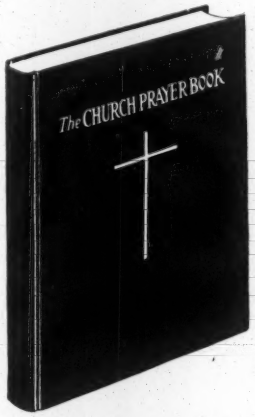

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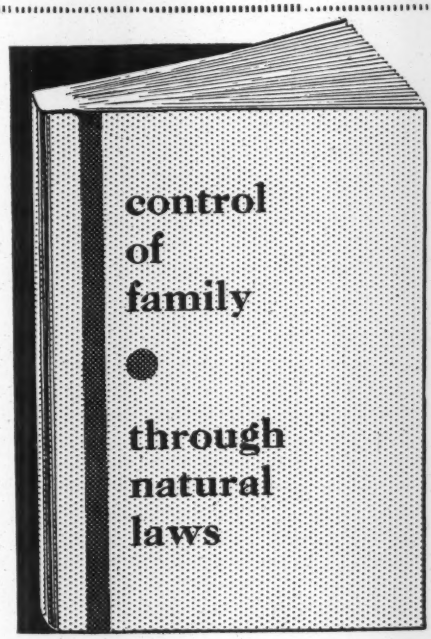

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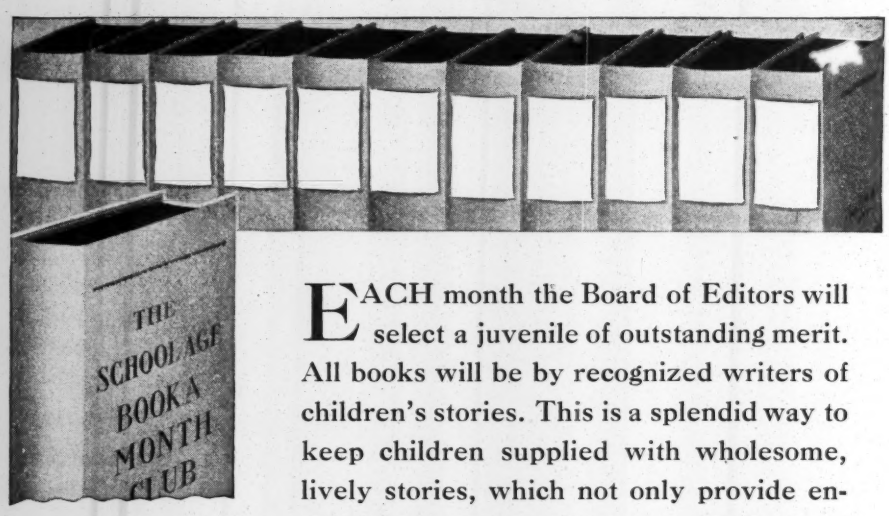

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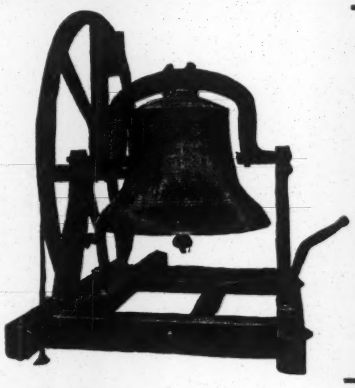

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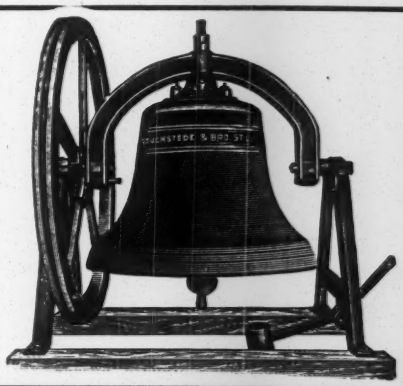

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OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:
(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927

The three votive Masses are not permitted:
(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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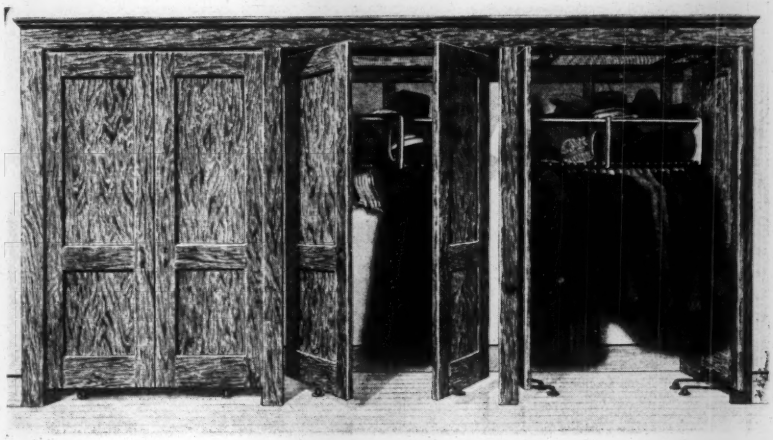

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